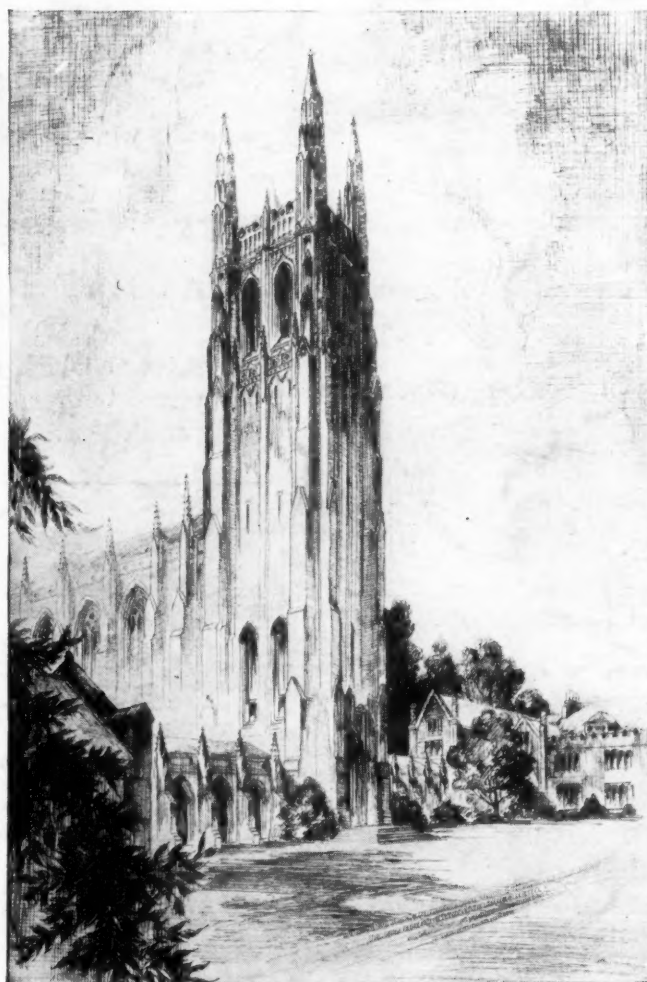


2992

CHURCH MANAGEMENT

RECORD OF CHRISTIAN WORK



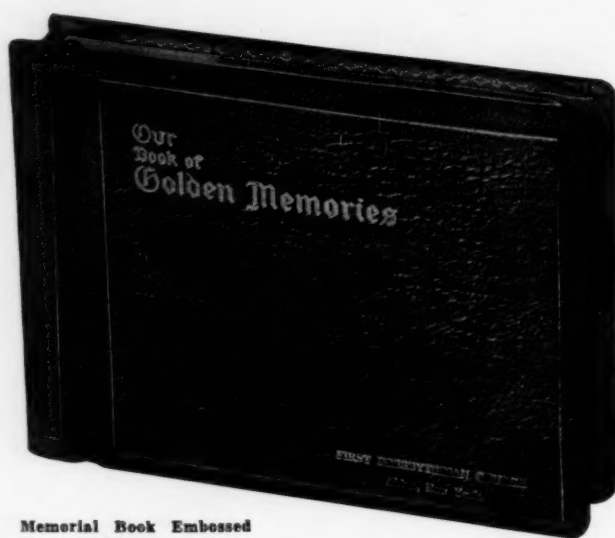
NEW CHAPEL, DUKE UNIVERSITY

SEPTEMBER
1935

VOLUME XI
NUMBER TWELVE

RELIGIOUS BOOK DIGEST

To Complete Your Church Records



Memorial Book Embossed
in Gold

Build A Book OF Golden Memories

A dignified, chaste and courteous service in memory of those who have given of themselves to the work of the church and passed into the world beyond.

What the Service Offers

1. A memorial to deceased members of the church.
2. An art treasure in leather, paper and gold.
3. An immediately productive plan for raising a special fund for your church.
4. A plan which will grow with recurring years both in sentiment and financial profit.

From a recent user:

Comment on a Recent Installation:—

"We dedicated our BOOK OF GOLDEN MEMORIES Sunday, May 27th. Many said it was the most beautiful and tender service ever held in the Church. More than one hundred and fifty names were inscribed and we enjoyed a fine financial return."

Claude M. McClure, Pastor
First Methodist Episcopal Church,
Frankfort, Indiana.

In Loving Memory of

Born _____

Died _____

Memorial Placed by _____

"In my father's house are many mansions. If it were not so I would have told you." — Jesus.

The Memorial Page

Our service includes introductory letter forms, pledge cards, publicity and everything needed to make the plan a success. A small percentage of the gifts received in connection with the dedication will pay all costs. It will net you many hundreds of dollars in addition. *Send ten cents for complete sample set of pages.*

CHURCH WORLD PRESS, INC.

AUDITORIUM BUILDING

CLEVELAND, OHIO

Rally Day Invitations

For Maximum Sunday
School Attendance

Post Vacation Invitations

Send for Circular

Goodenough & Woglom Co.
296 Broadway Dept. 2 New York

RALLY DAY

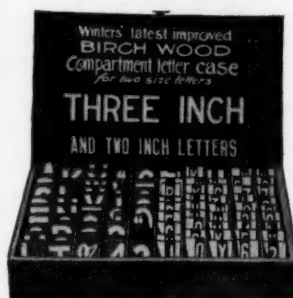
IT'S time to prepare for Rally Day! Vacations will soon be over. Make your Rally Day one of the really big events of the year.

You'll want Rally Day post card or folder announcements, Rally Day bulletins and other material. You will find our promotional helps of value to you. May we submit samples?

BULLETINS—Start your fall activities with bulletins—an inexpensive weekly service, or printed to your order. Write today for samples and information.

The Woolverton Printing Company
Cedar Falls, Iowa

May we quote you on your next printing order?



Freshen Up Your Bulletin!

A NEW set of changeable letters will do wonders for your old bulletin—you can paint the background yourself, and make your message stand out as it did when your bulletin was new.

Our letter equipment will fit most types of bulletins—each letter lithographed in white on black steel background—durable, convenient.

New sign panels to fit your old cabinet can be furnished in any desired size at small cost. Or you can build your own cabinet from our free blue prints and have a complete new bulletin at a great saving. Write for information.

H. E. Winters Specialty Co.
Dept. 18—308½ East 4th Street
Davenport, Iowa

"Oxford Group" Inspiration

BOOKS ON THE NEW MOVEMENT IN AMERICA

By **SAMUEL M. SHOEMAKER**

Rector of Calvary Church in New York

THE GOSPEL ACCORDING TO YOU

BAPTIST AND REFLECTOR says: "Gripping, heart-searching, helpful. Every preacher and Christian worker will find not only a help for his individual needs but a criteria by which he may measure his work." **\$1.50**

TWICE - BORN MINISTERS

Presbyterian Survey says:

"Get the book and live in its pages awhile . . . you will rejoice in its wholesomeness and helpfulness." **\$1.50**

CHILDREN OF THE SECOND BIRTH

Union Seminary Review says:

"This book is tonic for one's own soul. It made me think with joy of that noble statement of Robert E. Speer, 'Jesus Christ has not failed, and He cannot fail'." **\$1.50**

RELIGION THAT WORKS

The Chronicle says:

"Mr. Shoemaker comes with the 'real message' of simple individual Gospel religion. He appeals, as Brooks did, to the voice of God in the heart of the individual." **\$1.25**

IF I BE LIFTED UP

The Missionary Review of the World says:

"Meets a real need in modern life, for its appeal is vital and its method effective." **\$1.50**

CONFIDENT FAITH

Saturday Review of Literature says:

"An eloquent—some would add, a singularly persuasive appeal—for a personal faith, 'I am an amazingly happy person,' declares Mr. Shoemaker and this impression is conveyed in his preaching." **\$1.50**

THE CONVERSION OF THE CHURCH

The author of "Twice-Born Ministers" presents a firm yet kindly critique of present-day Christian work and submits a number of constructive suggestions for a more effective activity. **\$1.25**

CALVARY CHURCH IN ACTION

By **JOHN POTTER CUYLER, Jr.**

Assistant Minister. Foreword by Samuel M. Shoemaker . . . **\$1.00**

At All Bookstores

Fleming H. Revell Company New York, 158 Fifth Ave.

BOUND VOLUME NUMBER ELEVEN CHURCH MANAGEMENT

October 1934 — September 1935

THOROUGHLY INDEXED

606 pages of useful material

Postpaid **\$3.00**

(These earlier volumes also available at the same price: 3, 4, 6, 7, 8, 9.)

CHURCH MANAGEMENT
AUDITORIUM BUILDING CLEVELAND, OHIO

TABLE of CONTENTS

SEPTEMBER 1935

The Christian World

- The Oxford Group—Frank S. Mead 563
Gentlemen, the King!—Frank H. Ballard 573

Church Administration

- Printers' Ink Kinks—John D. Clinton 564
Are Pews Real or Chattel Property?—Arthur L. H. Street 566
Church Quits Selling Racket—Paul L. Sturges 565
Suggestions for the Observance of Labor Sunday
—James Myers 574
We Go to Church—J. Shenton Lodge 577
Brightening Up the Poster—Milton B. Crist 590
Ask Dr. Beaven 588

Worship and Drama

- Days to Come—Marcus L. Bach 569
Cantata of the Cross—A. J. Bailey 572
Labor Day Litany 582
The Source of Our Power—Paul S. McElroy 591
Quiet Hour with George Matheson 595

Young People

- Questions They Ask—Neal D. Newlin 567

Preachers and Preaching

- A Parish Church Policy—William Porkess 568
Why Not Use the Recoil—Marshall E. Bartholomew 571
The Automobile is His Throne—Verne Giere 592

Homiletic Material

- Illustrative Diamonds—Paul F. Boller 593-594
Quotable Verse 574, 593
Labor Day Message 579
A Dozen Depression Commandments—Kenneth S. Leary 600

Sermons

- Sermon X-5 575
The Weakness of God—Adam W. Burnet 581
One Good Turn (Youth Sermon) —Albert D. Belden 600

The Parsonage Kitchen

- New Recipes—Betty Barclay 598

Books

- Reviews of Current Religious Books 583-584-585-586-587

Editorials

- This is not the Promised Land—The Key Is Getting Worn 599

Annual Index

- 601-602-603-604-605-606

THE EDITOR'S DRAWER

Publicity for Dry Stores

The Lakewood, Ohio, Ministers' Association recently sponsored a program which appears to the editor to be very commendable. It made a survey of the business places of the city to secure the names of restaurants, delicatessens and drug stores which did not sell beer or liquors. Having secured the names the ministers plan to give publicity to the list, through their church publications.

The publication of this list is not a guarantee of the food at the "dry" places. But it does give the sensitive person some assurance that he can order food or a meal without the embarrassment of having beers and liquors passed under his nose and the usual loud talk which accompanies the drinking at the bar.

Incidentally, the survey showed that the "dry" places are not lacking in patronage. There seems to be a feeling among many that good food is to be secured at a place which specializes on food, not a place where it is of secondary consideration.

WILLIAM H. LEACH



TERMS OF SUBSCRIPTION—Price per copy, 25 cents. Subscription One Year \$2.50 where United States domestic rate applies. Postage to Canada 25c per year additional. Foreign countries 50c per year additional.

CHANGE OF ADDRESS—Always give both old and new addresses when requesting change for mailing.

MANUSCRIPTS—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.



CHURCH MANAGEMENT Published Monthly by CHURCH WORLD PRESS, Inc.
Auditorium Building, East Sixth at St. Clair, Cleveland, Ohio

Entered, as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the Act of March 3, 1879.

William H. Leach—Editor-in-Chief

Edward E. Buckow—Business Manager

Printed in Cleveland, Ohio, U. S. A., by the Tower Press, Inc.

NEW CUTS NOW AVAILABLE

BRIGHTEN YOUR CHURCH PRINTING

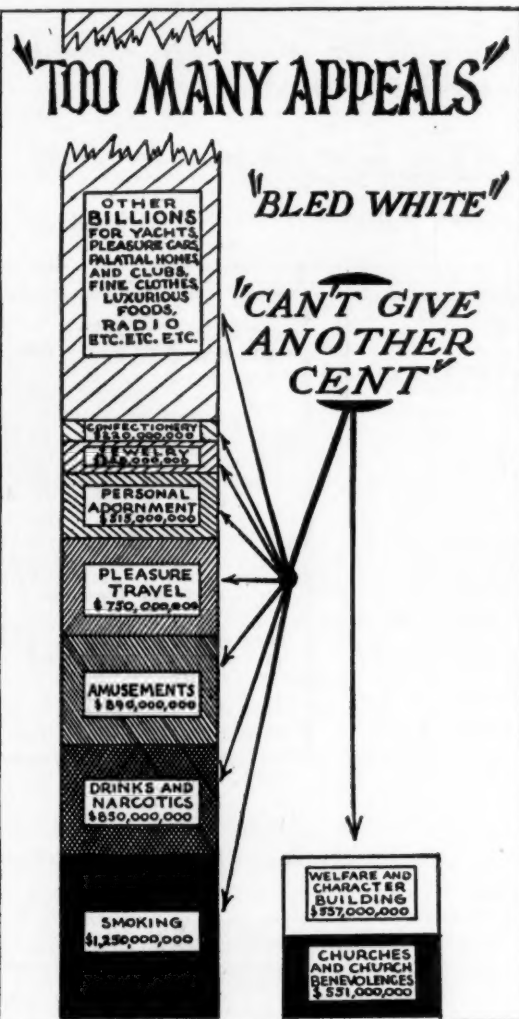


NO. 216 — 13c



WE GO TO CHURCH

NO. 222 — 75c



NO. 221 — \$2.25



NO. 223 — 50c



NO. 224 — 50c



NO. 225 — 50c

CUT SERVICE DEPARTMENT

CHURCH WORLD PRESS, INC.

AUDITORIUM BUILDING

CLEVELAND, OHIO

Special Day Sermons

The New Year
George Washington

Loyalty

Palm Sunday

Good Friday

Easter

Ascension Day

Pentecost

Mother's Day

Memorial Day

Foreign Missions

Children's Day

Independence Day

Labor Day

Armistice Day

Thanksgiving

Advent

Christmas

The Old Year

With Worship Outlines

By J. W. G. Ward and William H. Leach

HERE are full length sermons of striking quality and appeal based upon the special days of the year. Nineteen such sermons make a good full book by itself. From "The Magic Portal" to "A Tale that is Told" it takes you the round of the year in thought and imagery.

IN addition it gives you worship suggestions for each of these special days. The suggestions include organ selections, choir numbers, responsive readings, offertories, litanies, benedictions, hymn titles and other items. It is a big measure.

The sermons are by Dr. Ward, the worship material by Dr. Leach

A 330 page book. Sent postpaid for \$2.00

CHURCH WORLD PRESS, INC.

Auditorium Building

Cleveland, Ohio

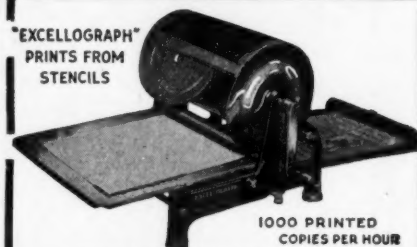
One Speech Or A Program

WHETHER you need just one speech, a conference or an entire program *Church Management Institute* can help you. Among writers to *Church Management* are men who are authorities in their fields: Richardson on Worship; Newlin on Domestic Relations; Tralle on Religious Education and Architecture; Leach on Church Finance and Ministerial Problems; Bach on Religious Drama; Ward on Pulpit and Pastoral Psychology.

THESE men may be available for your program. Write us what you have in mind. This service is provided to help *Church Management* authors and *Church Management* readers. All honoraria paid go directly to the speakers. The Institute makes no charge for its services.

CHURCH MANAGEMENT INSTITUTE
Auditorium Building Cleveland, Ohio

"EXCELOGRAPH"
PRINTS FROM
STENCILS



1000 PRINTED
COPIES PER HOUR

EXCELOGRAPHS AND SUPPLIES
"EXCELOGRAPH DELUXE" prints (reproduces) ANYTHING Typewritten, Penned, Drawn or Traced. Prints in colors. Prints 25 copies per minute. INSIDE INKING. LOWEST PRICED OPEN DRUM MACHINE ON MARKET. INVESTIGATE "EXCELOGRAPH." Folder, Work Samples, Testimonials Free.

Pittsburgh Typewriter & Supply Co.
Suite 515 PITTSBURGH, PA.

A PERMANENT REMINDER



The new Sheldon All-Aluminum Bulletin is a permanent reminder to passersby to visit your church. It is permanent because it eliminates up-keep costs, cannot rust and endures forever.

ELECTRIC LIGHTED
CROSSES

Designed to add prestige to your church. Fire proof—low operating cost and permanent color. Price \$18.00, delivery extra.

The Ashtabula Sign Co., Inc.
Box 139C Ashtabula, Ohio

CHURCH MANAGEMENT

AND RECORD OF CHRISTIAN WORK
Edited by WILLIAM H. LEACH

VOLUME XI
NUMBER 12
SEPTEMBER, 1935

The Oxford Group—An Appraisal

By Frank S. Mead, Ocean Grove, New Jersey

I'VE just been looking into this Oxford Group business; I've been reading their books and pamphlets and listening to their talks and sermons, trying to make up my mind whether they are just another late arrival on the lunatic fringe of Christianity, or whether they've really got something. I've about come to the conclusion that they've got something.

Now this all started in an odd way. I was riding in to a Monday morning preacher's meeting some weeks ago, with two fellow-preachers. One of them is so liberal that he stands accused of his parson-comrades of "preaching the Gospel - According - to - the - *New Republic*." The other is a grey-haired old saint to whom the very mention of the word "modernism" is as the fluttering of the proverbial red rag to the proverbial bull. They're the closest of friends; they love one another, these two, as the Sons of Thunder loved. Even their arguing is lovable; it reminds the listener of the "arguing" of Nicodemus and the Master.

This particular morning, (miracle of miracles!) they were not arguing; for once in their lives, they were in perfect accord. They agreed, 100%, that the Oxford Group Movement was just so much religious excess baggage, no good, a flash in the pan, a fly-by-night fantasy, a shifting mood in a day of lightning change that would soon wear off and out and slip away into the limbo of forgotten things.

Said James Conservative, in part, "Humph! They think they've got a private road to heaven. Their preaching isn't right; they don't emphasize the fundamentals; their harp has only one string. They haven't got anything new."

Quoth John Liberal, also in part, "You're right, old friend. I can't see anything in what they have to say. It's all been done and said before. They just don't realize what kind of a world

they're living in. Here they are all bothered about revivals and surrender and "Quiet Hours," and saying nothing at all about child labor and war and our rotten politics. They just don't seem to know there's a revolution going on; they're living in a dead age."

They agreed, perfectly. That should have settled it. But it didn't. They kept on talking about it, all the way to town. Why?

That's one of the strange things about the Oxford Group Movement. Millions of people have their minds all made up about it, yet they go on and on arguing it and debating it and evaluating it. Years after the initial efforts of its founder, the Group is news. Let them come into any city, and the press of that city will welcome them with anything from a leading editorial to a bulky supplement. (The fine old *British Weekly* recently thought enough of their efforts to give them a ten-page illustrated supplement.) The *Hankow Herald*, official organ of the Chinese National Government, has just called "all those who have any love in their hearts for their country" to take action "with the marvelously developing Oxford Group." A Canadian paper tells Canada "we all have a lot to learn from the Oxford Group." A group of British M. P's, in their buildings on the Thames, takes time out to listen to Group leaders, and an Anglican Bishop and a Metropolitan sit down together in India to plan a Group house party. It may be a flash in the pan, but judging from the world-wide interest it has aroused, it's quite a flash.

For the life of me, I can't see why my two good friends are against it. Let's look at John Liberal's case, for instance. John talks a lot about "modern revolution." Well, if anything in this modern words is revolutionary, and *sanely* revolutionary, it's the Group. Here is Premier Bennett of Canada, deserting

Toryism and laying the foundations of a Canadian New Deal which has shaken all Canada; he has stumped the country pleading for a minimum wage and the abolition of child labor and sweat-shops, for unemployment insurance and old age pensions, for the removal of industrial inequalities and abuses. And Mr. Bennett has said, "The forces which the Group so powerfully represent have made the task of government in Canada—easier!" And "the Group" met in Canada last Spring. There would seem to be the stimulus of revolution here! Here is Frank Buchman saying that the aim of the Group is "a new social order under the dictatorship of the Spirit of God, making for better human relationships, for unselfish co-operation, for cleaner business, cleaner politics, for the elimination of political, industrial and social antagonisms." That's revolutionary. Only they say you must change men in order to change society. "You can not reform the world merely by machinery; you must first reform the men who work the machinery," says Canon Streeter. And "Sam" Shoemaker goes on to say "There is no 'social gospel' separate from the whole Gospel of personal, national and world-salvation which is the Gospel of Jesus Christ." The whole Group has a slogan: "Revival, Revolution, Renaissance." Think it over, John.

John also talks a lot about Communism, about the headlong devotion of its devotees, its threat as a revolutionary rival to Christianity. Well, here is Bishop Roots saying, "Nothing can really meet the militant atheism of the Communists but such unreserved, intelligent, resourceful and joyous fellowship in Christ as is actually at work in the Oxford Group." John talks of race prejudice and of international peace and understanding. Here is C. F. Andrews standing spellbound at the breaking

down of barriers between Europeans and Indians in South Africa and India, and amazed to find, for the first time in his life, a church where an equal number from both races had joined in common worship after a Group visit. A great Norwegian author calls the Group "a World-spanning Christian Revolution," and a Canadian paper says the international team is a "travelling League of Nations."

John is forever harping on equality. The Group has that. This international team includes French and Germans, Dutch and English and South Africans, an unemployed man and a princess, a Labor Party candidate and a Stock Exchange President. Its investigator is a former Lutheran preacher from America; among its leaders are Canon Streeter of England, Bishop Roots of Hankow and Bishop Fuglesang-Demgaard of Denmark. A mere glance at such a cosmopolitan group as this should convince us that the Group is anything but "Religion in a full-dress suit."

John is interested in "The revolt of modern youth," whatever that is. So are we all. We've heard a lot about that; we've seen a lot of our youth building their new philosophies and psychologies and moralities and whatnot; we've seen the little systems have their day and cease to be. We've seen youth going off the deep end, for one or another of a thousand chimerical isms. But youth doesn't seem to be going off the deep end when it goes off with the Oxford Movement. Canon Streeter calls it "the one true and living epic of youth," and Bishop Roots knows it as "Youth On The March." They're marching, all right, marching all over the world, in a terrible earnestness. Hundreds of them have given up good safe jobs to sail tourist or third-cabin across the seven seas, travelling at their own expense, and without salary. It's hard to beat a group like that.

John swears by the Golden Rule. He wants an "ethical rebirth," a "common-sense, practical gospel." So does the Oxford Group; a part of their program includes the preaching and practice of "Absolute Honesty, Absolute Purity, Absolute Unselfishness, Absolute Love."

So, when his case is all in, John Liberal would seem to have next to no case at all. So does James Conservative. Suppose we consider the burden of his complaint. "They think they've got a private road to heaven," he begins. But they don't think that at all. There isn't an ounce of conceit in a carload of Groupers; they are, according to Canon Streeter, "very ordinary people—indeed, they only differ from other people in that they realize better how ordinary they are." There is nothing "holier-than-thou" about them, that I can find. They are not trying to pull away from humanity to walk their own little fenced-in highway to the Almighty; they are only trying to lead humanity back to an ancient highway of the Spirit, a highway as old as Jesus Christ and the New Testament. They talk of "the recovery of Jesus" and "communion with God." That's all been public property, for years. The fact already mentioned, that their rolls include all species of man

Printer's Ink Kinks

By John D. Clinton

MY printer just finished my church canvas cards. He charged me three dollars for three hundred. I gave him back the first card as I paid my bill. No, he does not belong to my church. But he signed a pledge for 75c a month, which will total \$9. Before he printed my cards he gave me annually \$5. Then I said, "Will you run part of my card at the top of my church news in the paper this week, as long as the type is all set and paid for," and he said, "Sure!"

He further said, "It beats all the preachers and teachers and merchants who are using mimeographs." He doesn't fight them, neither do I. But I know that clean new type, smearlessly printed on something beside near-blotting paper stock, and with less than 3 mistakes to the page, still has a place in a church year. And the beauty about my canvas cards was that the idea worked so well on the printer himself that he raised his pledge \$4, and the job only cost \$3.

E. Stanley Jones paid us a visit. I asked the printer, who publishes the village paper, if he would care for a six statement summary of the Jones speech, and he said he would. That meant that the type setting on that summary would be charged off to the paper. My job then was to word 6 statements that would apply the Jones digest to the local church. These local statements could be printed besides the Jones digest as our local CWA (Church Work Account) and the printing bill would be cut in two.

The card was printed in two colors, with a picture of Dr. Jones printed in light ink, looking right through the

statements he had made. When delivered by scouts to the homes, one receiver who had paid his year's church funds in full, fastened a \$10 bill to the card and put it in the plate next Sunday. The printer, liking to do 2 color work for local concerns, printed my 400 cards for 5 dollars, and this one man returned the cost of the cards and his other \$5 was clear gain.

The other day a brother preacher said to me, "How do you pay for it all?" I told him and recommended as further advance that he answer Dr. Henry Rose's advertisement in *Church Management* and get George Arliss in, "The Man Who Played God" as an evening service. And that parson friend of mine says, "If you knew what I received last month, you wouldn't ask me to make an added investment."

But my answer is, "Yes, I would."

For my printing bill and my slides for a visual Sunday evening once a month are fully paid by loose collections Sunday evenings. I have made it a practice to ask my local church boards on any charge served to free the loose collections Sunday evenings for promotional work. The men on those boards have laughed and said, "Sure, if you can do anything with a few nickels each week, take them and welcome." Then I give folks a card with a couple of months program, or a digest of some talk, or an invitation back and well—this is Monday morning in a town of 1,000 folks. Most churches around here have no evening service. Of course these brothers do not take in very much. Last night Fayette had a service and the collection was \$3.47.

from convicts to clergymen, and that it finds quite as fine a response in China and India as it does in Ireland and New York, should slay this ghost of the private road in the mind of any honest man.

"They don't emphasize the fundamentals," says James. Ah, but they do! Their leader stood before that great houseparty in Norway a few months back and gave his audience the gist of the Oxford Group message in three short sentences: "(1) It is the Atoning Work of Christ in this generation. (2) It is the blood of Christ cleansing all sin. (3) It is the Holy Spirit at work guiding nations." Atonement—Blood—Sin—Holy Ghost! Rather fundamental, these. As a matter of fact, the more I read their books and listen to their sermons, the more I feel that they have taken their lead from the old Methodist prayer-meeting I used to attend as a boy. All

the furniture of that old prayer-meeting is there. There is an emphasis on "sharing": by that they mean the sharing of "sins, feelings, plans, mistakes, possessions, with those who can be trusted to help us in the maximum stewardship of these things." We did all that in the old prayer-meeting; we had testimony and witnessing and confessing before the brethren. We said a lot about Christian "fellowship"; so does the Group; they say just what we said about it, that in the fellowship of the saved lies the hope of the world. We insisted, years ago, that "men must be born again." They're insisting on that all over again. Somewhere, in the mad shuffle of the years, we lost it; they are trying to get it back into our thinking. "Religion today," says Mr. Shoemaker, "is largely the imitation of an example,

(Now turn to page 572)

Church Quits the Selling Racket

By Paul L. Sturges

This is the story of a church—The First Baptist of Pittsfield, Massachusetts, which wanted to clear its conscience by getting out of the merchandising game. The author who is the pastor of the church, considers this plan as a transitional one. But it shows what may be done by a church which is willing to make the move.

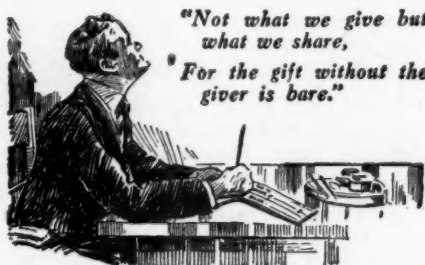
THERE are few who will deny that the individual weekly pledge is the only real and stable plan of financing the church. The time-worn methods of the church supper, the play, and profit-making selling of one form or another are generally recognized as undesirable both as to method and as to the effects upon the spirit of giving. Had they a practical means of supplanting these activities—and yet meet the church expenses—any number of churches would gladly change.

The experience, therefore, of the First Baptist Church, Pittsfield, Massachusetts, last year in bridging the gap between selling and pledging will be of interest. The decision to discontinue merchandising was considered news by the local paper. A featured article dramatized the change in the headline, "First Baptist Chases the money Changers from the Temple." But the way the church proposed to do it was simple and very practical.

Attempts had been made at each successive "Every Member Canvass" to get everyone to make a pledge, and some to increase theirs to an amount in keeping with their income. Very little progress had resulted, however, principally because, as a study revealed, people were constantly being asked to buy various articles and tickets for plays and church suppers.

For years the main money-making group in the church was the Woman's League, a powerful organization of two-hundred women. They were justly proud of the fact that annually one thousand dollars was made for current expenses and three hundred dollars for benevolences. As in most organizations engaged in such activities, however, very little time was given to anything else. Moreover, as usual, a small group was furnishing the food and articles for sale, doing the work and at the same time their families were buying the tickets.

A change seemed wise and necessary. But any scheme to supplant selling had to take into consideration a program which would command the interest and



devotion of the women, and also make proper provision for the securing of an equal amount of money which was annually given to the church.

A suggestion was made to the league and to a similar organization, the Young Woman's League that the two organizations undertake jointly for the church a plan to be known as the "Church Calendar Project." This was to take the place of all selling. An attractive diagram was painted on a chart 4x8 feet. One person was to represent the "year," and was thereby the general supervisor of the project. Since there were nine chapters in the league and three in the Young Woman's League, twelve in all, it was convenient to appoint each captain as a "month." The captain in turn selected, as far as possible from her own chapter, four people to be "weeks." In order that the chart might have fifty-two "weeks," every third "month" secured five "weeks" instead of four. Then with the help of everyone each "week" secured seven "days." This made a total of 430 people, each of whom was to pay a penny-a-day making a total of \$1569.50 for the year.

As the "days" were reported their names were written on the chart. The plan of collecting was simple. The "weeks" collected from their "days," either by the week or by the month, whichever way the "day" chose. Some paid for the whole year at once. The "months" took the money from the "weeks," and the "year" collected from the "months." In order to make an incentive for each "day" to pay and also show who had paid, a small red star was

pasted under the name of each "day" who had paid for a quarter of the year. When each of the "days" on a certain week had a quarter paid, the "week" was given a gold star. The same was true for the "month" when each of her "weeks" had a gold star. Each "week" and each "month" therefore worked to secure four gold stars.

The chart was kept in a conspicuous place, and a great deal of interest was aroused by it. Quite relieved that it was not necessary to have sales and suppers, the women thoroughly enjoyed the new project. They were led to see that there is no essential difference between agreeing to be a "day"—to give the penny-a-day as an outright gift—and pledging. Any number of men and women who were pledging to the church did not mind becoming a "day" in addition, and a larger number who had never made a pledge and felt that they could not, agreed to give that amount.

The Finance Committee made the proposition to the church, after the Calendar was completed, that if the members would pledge all they expected to give during the year, taking into consideration what they had formerly given for tickets and articles, they would not be solicited for more during the year, except at Thanksgiving and at Easter at which time a special offering was usually taken. Giving was to be raised to a higher plane. Emphasis was to be made upon the larger spiritual life which could be attained through free-will, consecrated offerings.

The results more than justified the experiment. The people accepting the challenge, made a total increase in their pledges of \$35 per week. The number of individual pledgers increased 24%, and the number of people on record as giving under the new system increased by 320.

The women of the League gave their money to current expenses and missions just the same, and had enough money in addition to meet the expenses of the organization. Suppers were held purely for fellowship, and various entertain-

ments were given for social purposes. Instead of devoting their time planning sales and suppers the various chapters undertook welfare work, community service projects and gave much time to a vigorous educational program.

During the period of transition, some two or three years, the calendar plan will be continued. Gradually, however, it will be outgrown. The "days" will be asked to increase their pledge the amount of \$3.65 per year or to make a pledge of that amount; then the chart will no longer be necessary. Meanwhile the people will have become adjusted to the new program, and, with an increased amount of giving through pledging, the church can continue to pay its expenses.

The Calendar plan or one similar is adaptable to any church. The smaller churches could set up a calendar of one or two months; larger churches could fill out two or three complete years. The value of it is found largely in the fact that it is a practical method of getting away from the money-making complex. Through some such undertaking the church can get out of business.

"SOMETHING PLUS"

A little girl, looking upon a dew-pearled, sun-bathed spider web, clapped her hands and exclaimed, "Why, it has a thousand rainbows!" In that moment she discovered the "something plus." She captured some of those values which escape all the search of the scientist and the calculation of the laboratory.

Learning to discover the something plus in life is one of its finest arts. We need to cultivate it in the realm of religion! Men have allowed religion to become an interrogation rather than an inspiration, a problem rather than a power, a discussion instead of a communion. We shall find its Reality, its God, not by retreating into a place of discussion, of debate, of argument, and of research, but journeying as wistful, questing souls through the open portals of reverence, faith and service—that old, old gateway through which men across all ages have passed to find the something plus, to find life, destiny, and God.

Raymond V. Kearns in *To-Day*; January, 1935; The Westminster Press.

HOW TO GET WAR

While millions of people go hungry to bed we are annually spending on armaments nearly five billions of dollars in the belief that only by so doing may we purchase security. But surely it is worthy of note that an identical belief was held and acted upon before the last war. In Germany Bismarck had said, "The stronger we are the more improbable is war." In England Lord Roberts had said, "The Surest way to universal peace would be the adoption of universal military training." Similar statements were made in Russia, in Italy, in France. And the budgets of Europe show that year after year, credulous people submitted to increased taxation for more ships, more battalions. The result? A war whose direct financial cost amounted up to nearly two hundred billions of dollars and in which twenty-three million people, ten million soldiers and thirteen million civilians, lost their lives. When it was all over Major General F. B. Maurice of the British General Staff declared: "When I entered the British Army I believed that the way to have

• THE CHURCH LAWYER •

Are Pews Real or Chattel Property

By Arthur L. H. Street

IN a lawsuit that arose in the City of Churches, Brooklyn, the New York Supreme Court for Kings County lately had occasion to consider whether pews that had been installed in a synagogue were part of the real estate or retained their original status as chattels. (*Diamond v. Art Contracting Co.*, 262 N. Y. Supp. 471.)

In its principal aspect, the suit was a contest between the holder of a mortgage on the synagogue and the contracting company, which held a judgment against the religious corporation.

The court decided that, because the mortgage holder failed to show that the pews had been installed as a permanent accession to the real estate, they remained personal property. Therefore, the mortgage holder had no lien upon them by virtue of the mortgage, and the contracting company had a superior claim through having levied its judgment on the pews.

The court gives this interesting historical sidelight on pews:

"The term 'pews' seems to have had its origin in the Dutch 'puye,' and to denote a seat inclosed in a religious edifice. In England, prior to the Reformation, all parishioners were entitled to use the body of the church, but the right to separate seats or pews did not exist, save possibly in the case of a few favored exceptions. Subsequently, however, the right thereto was given to parishioners by the bishops, and any matter regarding the same was adjudicated in the ecclesiastical courts."

We quote the high spots of the court's reasoning as to the legal character of pews:

"Section 665, Civil Practice Act [of New York], mentions a 'seat or pew

occupied by the judgment debtor or the family in a place of public worship' as being personally exempt from levy and sale by virtue of execution. I do not think, however, that that section is to be construed as indicating a legislative intent to include all pews within the category of personal property. ***

"In the determination of questions of this kind, when the same have arisen between grantor and grantee, or mortgagor and mortgagee, the controlling element upon which the courts predicate their conclusion is a consideration of the character and purpose of the annexation and the intent with which it is made. If the owner intended a permanent accession and the thing annexed is appropriate to the use to which the realty is put, the chattel will be considered as having become a part of the land. *** In the requirement of an intention to make the article annexed a permanent accession to the realty, the expression 'permanent' does not imply that the annexation must be intended to be perpetual. It is sufficient that it be contemplated that the article shall remain where fastened until worn out or until it is 'superseded' by another article more suitable for the purpose."

The court cites two cases where theatre seats were held to have been part of the real estate, but in those cases there was proof of intention to make them permanent fixtures. In this case there was no such proof as to the pews. Hence, they must be deemed to have been intended to retain their status as personalty.

A CHOIR LIBRARY

The Lutheran Ministers' Association of Pittsburgh, Pennsylvania, recently held a choir music conference. With that liturgical exactness, so characteristic of the Lutherans the anthems to be used were selected with care. Looking for suitable source books it was found that all but two of the anthems selected are to be found in the three volumes of *The Choir Library* published by The Choir Library, Inc., West Lafayette, Indiana.

These volumes contain splendid selections from the best church music. Gaul, Mozart, Bach, Mendelssohn, and others are represented. The first volume has twenty anthems, the second twenty-nine, the third, twenty-seven. Other volumes are in process of publication. The price of the volumes is one dollar each but there is a reduction in quantity prices.

peace was to be prepared for war. I now believe that if you prepare for war you get war."

Ernest F. Tittle in *We Need Religion*; Henry Holt and Company.

The atonement is not so much a theory or a doctrine to be argued or debated, it is rather a blessing to be experienced. I like the words from the prize winning song by Harry Webb Farrington:

I know not how that Calvary's cross
A world from sin could free;
I only know his matchless love
Has brought God's love to me.

—George Evans Dawkins.

Questions They Ask

By Neal D. Newlin, Hamilton, Ohio

Mr. Newlin, Counsellor in Domestic Relations, finds that our college youths are very much interested in sex, marriage and home.

IN THE June issue of CHURCH MANAGEMENT we outlined what we believed to be an educational background for a teacher of sex education, etc. Of necessity that was a very brief survey of a tremendously complex field. But, it is believed that we did "get across" our idea that the teacher was a very important factor in any such teaching. This article will consider the student in such an educational scheme, and the next article will consider the actual (as well as the anticipated) results. We believe that such a summarization will give a background that carries much hope for an intelligent approach to marriage, thus assuring a higher degree of permanency to the marital relationships of the future.

Assuming that the need for some course in courtship-and-marriage-training is felt by a local community, and that the right person has been selected to serve as the instructor in such a course, it is well to have some slight idea of what the students will be like. In our lecture and consultation work from California to Maine, we have had a fair opportunity to "size-up" the young people, and evaluate their thinking about marriage and its kindred subjects. It is believed that a survey of such young people will give a fairly accurate cross-section of what might be looked for in this hypothetical "class" which we are here planning!

Honesty is always the best policy—especially for any one in the ministry. It would be a rather simple thing to close our eyes to all that young people do of which we do not approve, and shut our ears to all they say which shocks our sense of propriety! But, it would not be an *honest* attempt to evaluate the opinions and actions of *typical* groups. It would be just as dishonest to make a sensational, horrifying, "thriller" out of the statements and actions of some young people who were in desperate need of "straightening-out," and call that a "typical cross-section" of American youth. We shall make neither our criterion in this article.

In all our lecturing we use a forum period at the close of each address, so that questions may be asked about any-

thing which we have discussed in our lecture. Long ago we learned that young people are full of questions, but that they will not ask any if they have to make themselves conspicuous in a large group. So, we developed a scheme by which we get the questions written, and they are then answered from the floor by the speaker. It works! At a Y. M. C. A. recently (where the course was open to both young women and young men) we had 115 in attendance and 87 questions were answered. Also, by having the questions written, we can save them for later review, and thus re-acquaint ourselves with the things young people want to know. From these thousands of questions which are on file here in our office, we are carelessly going through, and here-and-there picking out, a few. There is, of course, no positive way of telling whether the question has been asked by a boy or a girl. The handwriting is not sufficiently explanatory to us, so we are not here trying to designate many questions as coming from a particular sex. But, it does give a prospective teacher of such courses as we are considering in these articles, a fair idea of what his prospective students want to know.

The first question that turns up is probably from a young man: no other

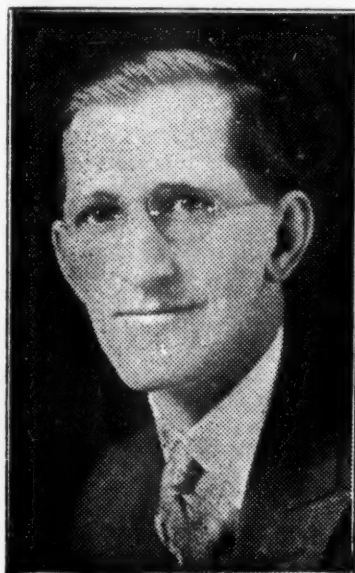
sex would be at all interested in asking such a question. "What can be done to prevent a woman from 'chasing' after a guy?" In the last article, we stressed the need for a highly developed sense of humor. We should have included in such advice, that a highly developed control of your "sense of humor" was also needed. When we read this question to the audience, it was greeted with a burst of spontaneous laughter. Of course we joined in it, but immediately became most serious in our reply to this evidently-serious question.

"Should birth-control knowledge be a part of each individual's education before he graduates from College?" Let it be remembered, please, that a young person who asks such a question is not one-little-bit interested in an evasive answer! Nor, would it be very wise to say, "Well, now I haven't really thought about it from that angle!" Friend, you had better think about it, and many other "angles," before the young people get to you!

"Why do you think that a marriage license and a marriage ceremony make any difference? Aren't two people really married when they give themselves to each other?" An answer to that requires some knowledge of sociological history, about which we made ample reference in the June article.

"What is a good, safe way to cultivate a woman's emotion?" A male cynic might reply by asking if it is ever "safe" to cultivate a woman's emotions? But, the question (at least it is always safest to believe) was asked in all seriousness and the answer must be helpful, if possible.

"To what extent should sexual relations be carried on before marriage? After marriage?" The answer to that could be an entire half-hour's lecture. But it can't be here for there are still a handful of questions to be answered, and no person who would ask such a question is interested in a "sermon." You who are interested in educating your young people about sex might now think of the kind of answer you would give! Don't "kid yourself" into thinking that such a question would never be asked of you! It has been asked many



Neal D. Newlin

times of us, and we answered it each time, and (we hope) satisfactorily.

"Does insanity show up in blood tests which are made in connection with a physical examination for a marriage license?" Do you now see why we emphasized, in the June article, the need for a fully-rounded training *before* sex educating?

"What are some good, authoritative, readable, modern books on psychology? Would reading such books be of aid in breaking sex habits and in overcoming sex fear?"

"What is the criteria for 'socially correct' actions? Who decides what is 'socially correct'?"

"What are some of the changes in the institution of the home which we may expect in the near future?"

"Is there anything which a pregnant woman might do that would affect the mentality of the unborn child?"

"What are some of the steps that an unmarried mother might take to regain her position in society? Should she ever give up her child?"

"Are blondes more passionate than brunettes? What connection is there, if any, between passion and a happy marriage?"

And so, on and on and on! We have made no effort to select the questions which we would use as illustrative materials herein, but have just pulled out questions hit-and-miss and typed them on these sheets. Now, having read some typical questions which young people ask (when given the chance), do you still want to be a teacher of sex education? Really it is lots of fun, and, we can assure you, there is never any monotony about it!

We always use a questionnaire in connection with our Seminars* and believe that a quick survey of some of the opinions expressed thereon will give another fair idea of what the student in any scheme of sex education is like. Please remember that we have no way of knowing the identity of the answerer of the questionnaire, except the sex and age: these are written on sheets. Thus, we believe, we get an honest expression of opinion because the anonymous nature of the answering assures privacy.

One of the questions which we asked of the *young men*, was, "What kind of a girl do you like to have 'dates' with?" Let us quickly pull out some answers, without any attempt to edit. The number in parenthesis is the age of the person answering the question.

"To have a good time I like good sports, one that is good looking, but not flashy. She must have good taste about style and quantity of clothing to wear, and she should not only have, but display, good morals." (19)

"I like a girl that has plenty of sex appeal, but doesn't 'hand it out' to me. I want a girl that can do something besides 'neck' but isn't too reserved about that." (28)

"It all depends upon the mood I am in. At times I enjoy the very emotional type who respond quite readily to whatever I may initiate. At other times I crave the highly intellectual and cold type, with little response." (22)

"One that adjusts herself well, is rather good looking, is intelligent, and whose morals are not too bad." (24)

Now, let us look at the answers which some *young ladies* gave to the question, "What is your idea of marriage?"

"Marriage is a distasteful subject to me. I would rather be a spinster than let a man 'paw' over me whenever he felt the urge. But if marriage would

A PARISH CHURCH POLICY

By William Porkess, D. D.

Wilksburg, Pennsylvania

Every parishioner worshipping sincerely and regularly in his own Church.

Every parishioner practising daily the art of prayer.

Every parishioner being a missionary to the non-Church-goer, by earnestly extending an invitation to worship.

Every parishioner reading frequently the Bible, Prayer Book, Hymnal and a Church Weekly.

Every parishioner giving systematically to the Church's budget, and according to a standard that calls for faith.

Every parishioner subordinating social activity and indulgence in pleasure to the superior claim of spiritual expression.

Every parishioner speechless in criticism and pessimism, and eager in voicing appreciation.

Every parishioner enthusiastic for co-operation, and decidedly disinterested in individualism.

bring me wealth, travel, and security instead of this ceaseless struggle, I would certainly marry".** (20)

"I have never had enough love; practically none in my home as a small child. I used to like to neck but I am thoroughly disgusted with that. I want a husband who will give me all the love I crave, and a man who is as interesting as he is clean. He needn't be good looking, but he must be neat. I do want children, lots of them, so I hope my husband will have enough money to make at least six children possible, I was the only child, and I think I was unwanted. I want to be my husband's wife, not his business manager, so I am not interested in getting too 'nosey' about his business." (17)

"Marriage must provide me with an adequate background for husband, wife and children. It must give a satisfying sex life to both parties, free from fear, ignorance, or inhibitions between the two. I want children if he does. Marriage must permit my husband and myself to develop common interests and hobbies." (21)

"I want the companionship and love of the person I marry in an increasing amount through the years. But, I must have his respect, even if I lose his love." (19)

"Companionship, mutual interests, sexual satisfaction, children, and a comfortable (but not elaborate) home. Sexual satisfaction is far more important to happiness in marriage than money or religion."

As a final sample of what the students in such an educational project will be like, it is of interest to see what young people are deciding as they meet together. At a recent summer camp, the young people (without any help whatsoever from the author) prepared the following report as expressing what they had gathered (and believed) from a course which we conducted for them.

"We affirm our conviction in the supreme importance of the home as a cen-

ter for character building. Everything that makes for happiness in the home after marriage, needs to be studied thoroughly in terms of reality and not sentimentality.

"We believe that of supreme importance to the new home is the Christian scientific preparation of young people for courtship and marriage, by sex education. We believe that such training will go far toward solving the problems of the new home, and will assure the stability of society based upon the social character of marriage. Such courses of training should be conducted by those having a definitely Christian approach.

"We believe that building a home is the most serious business in the world, and that no successful home is ever an accident."

Such are the young people that any teacher of sex education may expect to find within his group, and such are the questions that will face him. If you are a well-equipped TEACHER and feel that you have some real contribution to make to STUDENTS like we have described herein, you will be interested in looking at the RESULTS of sex education. We shall try and bring them to your attention in the next article which will be the last of the trilogy.

THE MANY SIDED CHRIST

It is because Jesus Christ meets us in all our needs and in all our moods that he becomes in the Saviour of the whole world. In every one of the Gospels he is the great teacher, and in every one he is the supreme hero, the man who goes about doing good. In every one he is the great physician, gathering about him the sick and the forlorn. In every one he is the Savior, forgiving men their transgressions and endowing them with a new life. But the emphasis of each of the Gospels is different from the emphasis of the other three. In the First Gospel the teacher is first, in the Second the hero is first, in the Third the physician is first, in the Fourth the Saviour is first. We need all the four Gospels to satisfy our needs. "Thou, O Christ, art all I want, more than all in thee I find. Raise the fallen, cheer the faint, heal the sick, and lead the blind."

Charles E. Jefferson in *Like A Trumpet*; Harper & Brothers.

USE YOUR LEISURE

Let me say to those who are out of work, why not use days of leisure to improve yourself, your mind, your health? Why not do the things that will help you when you go back to your work? Why lounge about and abuse other people? Do helpful things at home, and so far as a place to work is concerned, leave no stone unturned to get one. Don't be too fastidious about the thing or the price. Do something. If you say you have been tramping the city in vain, or going through the country and cannot find a job, do not be discouraged. Many men who today sit in the seats of the mighty were once where you are. Keep up good courage. Talk with God as well as with men and have faith. Men in business and out of it walk with God. Then you will never have any hard times on account of your transgressions, and the hard times which are not your fault will be blessed of God to teach you rare lessons of patience and devotion.

Charles L. Goodell in *Great Sermons On Evangelism*; Edited by A. Earl Kernahan; Cokesbury Press.

*See Church Management for November, 1934.

**This girl was a psychological problem in college. She later told me her case.

Days To Come*

A fantasy dedicated to the Church Youth Movement

By Marcus L. Bach

THE setting for this drama is the church chancel itself. Perhaps no changes will be necessary. You may want to arrange the chancel furnishings to allow proper playing space. The keynote, however, for the scene is simplicity. The light is quiet and subdued. A musical background, very soft, will enhance the production.

The drama opens with two figures robed in black standing on either side of the pulpit. On the communion table before the pulpit candles are burning. These are snuffed out by the figures during their speeches prior to the entrance of the Mother and the Youth. At that time just one candle should remain lighted. The figures speak in the manner of a recitativo.

First Figure

There is no blind terror these days driving man to religion. There is no central theme making man pledge allegiance to God. For the first time in history no compulsion of any kind forces man to seek the Infinite.

Second Figure

For the first time in history man is invited—not compelled—to partake of spiritual truths. But man heeds no invitation. He feels he can get along without religion. He is too engrossed in the world for spiritual reflection.

First Figure

He retains a semblance of the form of religion, but cares little about religion's content or essentials. Darkness is come upon him but he is content.

Second Figure

Chaos and corruption, world depressions, strife, war, and death do not shake him from his lethargies.

First Figure

So many creeds, so many faiths, that men have gone from doubt to disbelief.

Second Figure

Where are the seekers, they who hunt adventure and experience in the ways of God?

First Figure

Where are the guards of faith whose voices spoke from martyrdom? Unchampioned, desolate—they have gone down the way of discard and neglect.

Second Figure

Why do they say, "keep candles lighted"? Here stands the temple still but where are men to cast their souls upon the throne?

First Figure

Indifference moves across the land. Lament all you who fan religion's flame.

First Figure and Second Figure

We are the thoughts wide-spread in Christendom.

Characters:

First Figure
Second Figure
A Mother
The Youth
The Visitor

Scene:

A church chancel

Time:

The Present

First Figure

Does the old God still live who quickened men and asked response from those who bore his name?

Second Figure

Is it all counted folly that men gave their lives for a belief? The deep cathedrals rock upon which it stands, has it decayed that people fear to kneel in prayer within its doors?

First Figure

Can life endure if it has lost relation to the Infinite?

Second Figure

Can nations stand where God has been destroyed?

First Figure

A lonely world without Him.

Second Figure

A barren world.

First Figure

A Godless world. Forgotten are the altars of the Lord where once men prayed. If there were circumstances to persuade men to return they have but served to turn him far aside.

Second Figure

Wait! I felt a rush of air, cool from without. The candle flickered and burns brighter.

First Figure

Someone has entered. It is well we are invisible. Who comes into the chapel at this hour?

Second Figure

It is a woman with a youth, she approaches.

First Figure

The one of such an age not to be counted wise; the youth too young to be believed.

(the Mother, a woman of middle age has entered. At her side is a boy of fifteen or older)

Mother

This is the chapel, my son, where men have always come to find life, and light, and courage. It is God's house built and

dedicated to him. Will you remember that?

The Youth

Yes.

Mother

Many years ago, when the Master was a boy, he went to church . . . it was his Father's house, he said. This is your father's house. Its people may not always live uprightly, there may be defects here to make you doubtful and perplexed—but the church will be what you make it. It will be as great as your greatest dream or as small as your smallest thought.

The Youth

Yes, Mother. Tell me, what are those figures standing there.

Mother

Figures? I see nothing.

The Youth

They are dark and tall. They stand motionless.

Mother

Some say they have seen visions, but I have never seen any of late. I come here daily and light the candles, when I return they have been snuffed out. What do you see?

The Youth

Listen!

First Figure

What of the churches youth? What will they answer when the world says, "Show us your God"?

Second Figure

They, too, have wandered far afield and find belief of little use.

Mother

What do you hear?

The Youth

I heard the figures speak and one said, "What of the youth? What will they answer when the world says, Show us your God?"

Mother

Perhaps these are thoughts that make themselves articulate, my son. You will hear them always . . . Show us your God? Well, let that be your task! Rebuild the altars of your fathers and bring back the glory that one belonged to Christendom!

The Youth

Men have suffered, haven't they mother, to bring us our belief?

Mother (relighting some of the candles)

And men have died for it. Still some do not think religion challenging. Some do not think it adventurous. Some feel it has no vigor! But it is the most powerful thing in life—and you will be one to bring it back to men!

The Youth

Then I must prepare myself. I must come here often and listen to these fig-

*A worship service for this play may be found on page 440 of the June 1935 issue. Additional copies of the drama are available at 20c each by writing Guild of Inspirational Drama, 404 Auditorium Building, Cleveland, Ohio.

ures. I must learn what we lack. I must be reminded of what men have lost.

Mother

The life beautiful has been lost. But it is here, it will remake the world, and bring back brotherhood and peace.

First Figure

What of the cynicism into which the world is plunged? What of the wave of great indifference toward the church and creed? Can men still rise above that all? Can youth do anything in this great tragedy?

The Youth

Yes!

Mother

Why did you say, "Yes"?

The Youth

I heard the vision ask if youth could bring men out of their indifference. If only every mother would bring her son here to the church that he could hear the challenge.

Mother

And if every son would come back to rebuild the altars where his father worshipped—how quickly a world would be transformed.

The Youth

How should I begin?

Mother

First, by believing. Believe that true religion leads to the highest good. Experience will teach you that it lifts man from the dust and makes him walk truthfully and courageously. Walk like that, my son, and others will follow.

The Youth

But if religion does this, why do men ever neglect it?

Mother

Have you not heard that some love darkness better than light? Many have no desire, others fear some sacrifice, and others are groping about perplexed, waiting for a leader. That leader must be youth consecrated and youth enlightened. See how these candles burn again? So you must light men's hearts.

The Youth

I will try.

Mother

Make worship beautiful and it will prove enriching. Kneel here — *(the Youth kneels. Far in the distance a choir is heard)* God made all things to be beautiful. Let men come here in reverence, hungering for beauty, leaving behind everything that is unclean. Have you not heard it said,

"O well for him whose will is strong!
He suffers, but he will not suffer long;
He suffers, but he cannot suffer wrong;
For him nor moves the loud world's random mock,
Nor all calamity's hugest waves confound,
He is a promontory rock,
That, compassed round with turbulent sound
In middle ocean meets the surging shock,
Tempest-buffeted, citadel-crowned."

The Youth

God make me strong,
And worthy of thy tasks. . .
The tasks that wait my hand.
(the choir continues a moment, then there is silence. The Mother retreats a step out of the light)

First Figure

I wonder if he knows what he is asking? To bring men back to true Christianity will mean a struggle.

Second Figure

How deeply, though, the right use of a chapel stirs the heart.

First Figure

Let us press in upon him closer.
(they advance toward the Youth and take their places very close to him)

Look out across America and see the scattered faiths—see discord and division—men walk like sheep without a shepherd—and you—you are but a youth.

Second Figure

It is far easier to light candles than to light men's hearts. Once in far-off Galilee a young man thought to bring men back to God and they led Him out to Calvary. *(the Youth rises)*

The Youth

But he who loves America will want to make her morally secure and spiritually strong.

First Figure

Give that task to bolder hands.

Second Figure

What do you know of creeds or doctrines? What answers will you give to skeptics? What will you say to moralism, humanism, realism, behaviorism, and a score of other equally divergent beliefs.

First Figure

See how small you really are?

The Youth (vehemently)

Don't press upon me! Youth will find a way! Perhaps men have been seeking religion as a means of escape from life in all their isms. We will bring them religion not that they may escape but that life may be transformed. Not as a retreat but as an experience.

First Figure

You talk boldly because you are in the chapel and your mother is near. Wait until you get outside and the street air strikes your face. Wait until the world swallows you. Wait until men laugh. Wait until they hold you up to ridicule.

Second Figure (laying a hand on the boy)

Some will lay their hands on you like this and cry, "Fanatic!" "Christianian!" Think of that day!

First Figure

And others will go on living their lives of ease. Do you owe America this much?

The Youth (faltering)

I owe God everything.

First Figure (laying his hand on him)

See, you are afraid! No wonder! It will take a revolution, not a vision to

make modern man stop and think about God!

Second Figure

So go back to your home and forget the challenge that has come to you!

First Figure

Let someone else first put his hand to this task. Turn back, youth!

First and Second Figures

Turn back!

The Youth (wrenching himself free)
No! *(he stands defiant, but fearful, facing the figures)*

Mother (coming forward)

What is it?

The Youth

They laid hold on me and told me to turn back!

Mother,

You heard that?

The Youth

Yes! They were close upon me and shut out the light. Oh, I wonder if I can do anything. America is so large and the task is so great!

Mother

But you are my son!

The Youth

Even then, I feel small—and alone.

Mother (a commanding figure dressed in white appears)

Who are you?

The Visitor

I am the Spirit of those who have believed, the Spirit of those who dared in the past what youth must dare in the present. I am the memory of the faithful upon whose ideals our churches and our nation have been built.

Mother

You are more than welcome here.

The Visitor

I have come to give my hand to youth. I have come to banish thoughts that would hold youth back from endeavor.—*(during his next lines, the two figures gradually withdraw and disappear)*—We, too, in our age were often perplexed and seemingly defeated. But now we know that our efforts were not in vain. Now we know that our visions and our deeds still move silently throughout America and keep her secure.

The Youth

Then you will help me? If I can feel that I am not alone but that I have memory of the past and the vision of the future to help me—

The Visitor

Here! *(he extends his hand. The Youth takes it firmly)* I will never forsake you. Therefore, take heart! You will often be appalled at the narrow search of man. You will see how he is content with sand while fields of harvest wait—. You will see how some have their little toys of wealth and power and ask no more. But everywhere there are those who long to drink of the deeper life, who dare look up to God.

Mother

Pray that my son will be like one of them! I, too, will walk beside him.

The Visitor

There have always been those who have reached beyond creeds and dogmas for a religion that would prove enriching in the present day. There have always been those not content with being men, but eager to be masters. There have been those in every age who sought something to love, something to do, and something for which to hope.

The Youth

And one day, perhaps, all youths of Christendom will join our hands and go forward in that thought. For out of it all will grow a common work, a common hope, and an allegiance to one Father—God.

(a cross flames in the background. The trio turns and kneels before it. The choir is heard nearer than before. The curtain is drawn.)

THE LAST JUDGMENT

A picture like the Last Judgment comes to mind. The eternal Christ hanging on the cross of man's apathy and man's indifference. You come to the foot of that cross with this one talent—this life you have. His searching eyes look down at you.

You present before him your report. "I have lived in the world of men," you say, "and have seen all manner of evil. Yet here before Thee I present myself, 'pure and unspotted from the world.' 'I have kept my life clean, my heart from stain.'"

And He will say, "Where did you live?" and you will tell Him.

"And when?"

"The first half of the twentieth century."

"What did you do?"

Then you will run back over the record. The church you supported; the committees on which you served; the offices you held; the services you attended; the prayers you said. "I was of some influence in my time, O Lord!" you will finish proudly.

And He will say, "The first half of the twentieth century?" . . . And on the Earth? I see its pages splashed and torn. Across its paths march millions of men, dead. I hear the cry of hunger in the streets. I feel the fear which gripped the hearts of men. Ugliness and base passion blots out beauty and chokes peace. O wretched and unprofitable generation!"

"But look," you cry. "Here is that which you gave me, one life pure and unspotted from the world!"

Then will the Master of Life make answer, "It is not enough."

Allan Knight Chalmers in *The Commonplace Prodigal*; Henry Holt and Company.

To hold fast upon God with one hand, and to open wide the other to your neighbor—that is religion.—George MacDonald.

Out of the 15,000,000 farm children under 21 years of age, 1,600,000 are virtually pagan today. Rural America is rapidly becoming a great mission field.

—Fred E. Stockton.

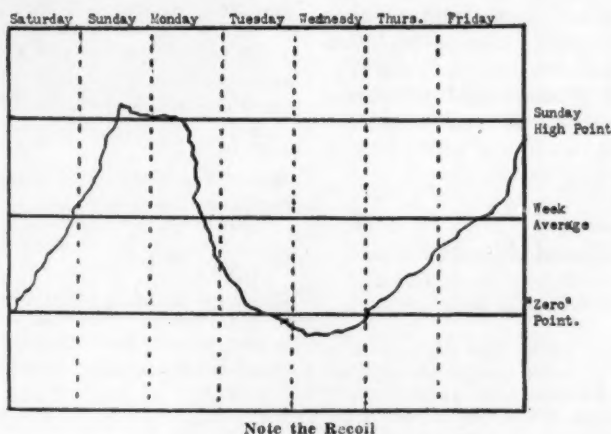
Why not use the Recoil?

By Marshall E. Bartholomew

THE defeat of the "zero hour," whose dread shadow stretches across the length of the interesting article in June Number of *Church Management*—*How to Get Started on What*—has in my experience been found in the utilization of the recoil of Sunday's high.

The opinion of the preacher's meetings is true in that it indicates two vital relations to the problem: There is no recoil to an empty gun and there are rhythms

Sunday the message was a Children's day sermon on the place of the home and the church in building Christian character. I had planned that the fourth Sunday of June would be the day for my spring nature sermon and that the last Sunday would be the quarterly Communion service. Before the inspiration of Sunday's experience has cooled, first thing Monday morning (which is usually my day off) I take up the sermon topic



which must be reckoned with. There are two factors in my sermon preparation which may have some bearing on the method I am using to defeat "zero hour." I always have several sermon plans and subjects simmering on the back of the stove of my study and my messages grow out of private worship or devotions, in the presence of my personal and parish problems.

With the average Protestant minister the highest point in his weekly schedule is the Sunday service or services. Of necessity there must be a return to normal and perhaps below normal. The zero hour may be this below normal point in the program and spirit of the week. To start the sermon preparation from this point is, indeed, a superhuman task. I have found its solution in the use of the recoil from the high point of Sunday. How does it work? It is simply to plan the sermon for next Sunday before the inspiration of the high point of today has been exhausted just as the modern rifle ejects the fired shell and places the loaded one for the next shot by utilizing the recoil of the last one fired. For several weeks I have been dealing with the subjects of the Christian home and Pentecost in its relations today. Last for next Sunday. I shall use the silence of nature as my theme. It is related to

the past messages in that it will try to point out the truly worth while things for life and home. It prepares the way for the Communion in that it will deal with the use of worship in the building of character that begets peace and power. I turn to my Bible (I use the Thompson Reference Bible) and make a selection of Scriptures for the lesson and for a selection of texts. Among these I list the experience of Elijah after the conquest with the prophets of Baal in I Kings 19: 4-18; the interesting passage in Psalm 4:4 and make a note of that great passage in Psalm 46:10: "be still (quiet) and know that I am God!" Next come several notes as to certain poems on the silences of nature and several notes as to the relation of nature's harmonies with man's noise; the difference between the city's noise and the country's harmonies and their relation to health. I note that Dr. Jefferson has a sermon on Sounds in his book on *Nature Sermons*. I note the quotation from Goethe

"Talent is developed in the quietness, Character in the streams of the world."

I want to help my people next Sunday not to be bored by the silences or to remain confused by the noises but to learn more fully how to find God for daily needs through the use of the silences in the attitude of worship. I select the

hymns for the service to be presented to the choir for their rehearsal for they, too, must be chosen either at some zero hour or under the inspiration of some high point—why not the recoil also?

Now I can relax. Whether I go fishing or am compelled by the press of parish duties to continue I know that my mind will all through the week, even through zero hour, accumulate materials and sift materials and experiences up to the time when I choose to outline and finally arrange the sermon for Sunday morning according to my method of presentation. And it does not much matter whether this time of final preparation is Thursday morning, Friday morning, Saturday morning, or even Sunday morning early, as is frequently my habit when pressed by other duties or by absence from home the last of the week. Relaxation is art in the use of life's rhythms. The zero hour is too often another word for tension. And this tension is cured by learning to "be quiet and to know that I am God."

Oxford Group

(From page 564)

when it ought to be the hearing of a Voice . . . we have backed down from our original position that 'men must be born again' into the world of the Spirit . . . "Men must be born again, they say; until they are, we can't hope to do much with the world. "You must change men first, before you change society." That's sensible, James. A brilliant young doctor-friend of mine, the other day, said he thought God was going to have to visit the earth with another Sodom before we could hope to get clear of the mess we're in. Maybe so, but I hope not. That was a rather expensive way of cleaning things up; I'd a lot rather put my hope in *cleaning up individuals first*. Then Sodom wouldn't need burning. Right?

They took a lot more from our old prayer-meeting. They believe in quiet times, quiet hours alone in one's closet, when one may listen for the still small voice; like our old Morning Watch. Only it's a little different from the watch; instead of trying to force their way through their confusion to God, they sit quietly and wait for God to come through the silences to them.

Thousands of Group members never dream of starting the day without a quiet time before breakfast, when they listen for "guidance" from God. They talk of surrender, too, of giving one's self to God; they speak of sin ("anything that keeps us from God") and of repentance ("the logical result of facing our sins squarely and hating them") and of "experiencing Christ." One of them wrote a little book called the *Venture of Belief*. He says there are four steps or stages to the spiritual adventure they are asking humanity to take: first, the will to believe; second, the honest facing and sharing of all conscious sin; third, the complete surrender of the self to God

Service begins with solo. Processional follows solo.

Solo—"Open the Gates of the Temple"

Processional Hymn—"Joy to the World."

Prayer

(During prayer violin plays softly "Sweet Hour of Prayer")

Hymn—"Sweet Hour of Prayer."
(Choir and congregation)

Offertory—Evening Star from Tannhauser

Scripture Reading—Zechariah VIII 20-23
(Soft violin music—"Cavatina")

Solo—"Jerusalem"

Scripture Reading—Luke I 26-35
(Soft music—"Angel's Serenade."
Violin)

Solo—"Ave Maria." Violin

Scripture Reading—Luke II 1-19
(Soft music—"Silent Night." Violin)

Hymn—"Hark the Herald Angels Sing."
Choir

Scripture Reading—Matthew VII 1-12
(Soft music—"Intermezzo from Cavalleria Rusticana." Violin.)

Hymn—"Wonderful Grace of Jesus."
Choir

and fourth, the willingness to obey His will. Where did they get all that? Kagawa thinks he knows; that great Japanese says that "This Oxford Group movement . . . has recovered the flavor of first-century Christianity."

Some say they are upsetting the Church, creating just another sect, weakening those already on the firing-line. I don't believe that, either. They are really trying to strengthen the Church. "There is no separatist idea of substituting for the Church; only a re-emphasis upon the things which the Church itself believes and teaches," says S. M. Shoemaker in *The Conversion of the Church*. That's a great little book, by the way; great because it's true and great because of its wealth of devastating good humor. One paragraph reads: "The men's meeting in the parish! Did you ever see such a lot of inactive sponges, expecting something to be pumped into them, week after week, by somebody who has been begged or hired to talk to them, while they sit fish-eyed and lifeless on the benches and wait for the coffee?" That's pretty strong language, enough to make most any preacher squirm. But there's a laugh in it, and a boatload of truth. That's just about what's happened to us, James. We've gone stale; we used to call the prayer-meeting "the spiritual thermometer of the church," but we don't call it that any more. In fact, we haven't any prayer-meeting left!

So far as I can tell, that's all the Oxford Group is trying to do; to buttress and re-emphasize a lot of the old vital-

Scripture Reading—Mark XI 1-10
(Soft music—"The Palms." Violin)

Solo—"The Palms"

Scripture Reading—Mark XIV 32-42
(Soft music—"In the Garden." Violin)

Solo—Gethsemane

Scripture Reading—Mark XV 16-37
(Soft music—"Ase's Death from Peer Gynt." Violin)

Solo—"Calvary"

Scripture Reading—Matthew XXVIII
(Soft music—"Mendelssohn's Spring Song." Violin)

Hymn—"Christ Arose." Quartette and Chorus

Scripture Reading—Acts I 3-11
(Soft music—"Celestia Aida." Violin)

Recessional Hymn—"Hail Thou Once Despised Jesus."
(Choir will stand and sing one verse and then march out finishing hymn in choir room)

Solo—"The Holy City"

Benediction

(The service should be held in a dimly lighted auditorium with a large illuminated cross on the stage.)

ities of Jesus Christ that we've carelessly let die. There's no harm in that, is there? To me, there's a lot of good in it. I think the Group people are ambitious, trying to get enough men and women at their "houseparties" all made over and ready to change the whole world-order before they die; I think there may have been abuses in their system of public confessions, as there were in the public confessions in the prayer-meeting of yesterday; and I think their "sharing" should share more than sin. But what of that? They're young yet, in years and organization and experience. The years will rub off the scaffolding and leave the beautiful building standing clear.

Even with their abuses, they've got something. They are making the world think about God. Frederick Ramm, the Norwegian journalist who flew the Pole with Amundsen, wrote this recently: "A handful of foreigners who neither knew our language nor understood our ways and customs, came to this country. Thirty of them met in a hotel with seventy Norwegians and began to talk about God. A few days later the whole country was talking about God and, two months after the thirty foreigners had arrived, the mental outlook of the whole country had definitely changed." Any Group able to do that is worth encouraging; the Oxford Group has done it all over the world. Even a neutral will have to admit that. And even those opposed will have to admit that this Oxford Group is about the only worthwhile modern religious movement that has caught on in a large way.

Gentlemen, the King!

A Letter from England

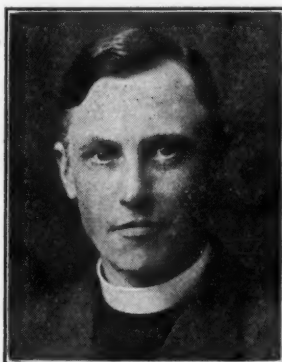
By Frank H. Ballard of London

THE marriage of the Duke of Kent together with the celebration of the King's Jubilee has made us very conscious here of our ruling house. I have thought that a British point of view might be interesting to readers of *Church Management*.

Not only this greatest city of the world, (now some eight and one-half millions) but every little village and country town has given itself to rejoicing. Flags have been flown from humble cottages as well as mansions and municipal buildings. Every band has played its gayest music. Men have marched in procession and children have been feasted. Wherever members of the royal family have appeared there have been vast crowds to welcome them. Speeches and sermons have been delivered extolling the wisdom and services of the king and queen, and books have been appearing, in unbroken sequence, narrating the stirring events of this amazing quarter of a century. Britain is supposed to be a phlegmatic nation but, for once, we have shown ourselves capable of emotion. Everywhere there has been rejoicing; nowhere disorder. Dissenters there may have been but they have not lifted up their voices. We are one people in our loyalty to the throne and our regard for our present sovereign.

It was not always so. In the past there has been much controversy regarding monarchy and opposition to individual monarchs. When Archbishop Walber officiated at the coronation of the King John he warned him that obedience of the people would be conditional on good government. He may have been prompted by Episcopal misgivings about the character of John, but it was good Catholic doctrine.

St. Thomas Aquinas put it beyond ambiguity. "A king who is unfaithful to his duty forfeits his claim to obedience. It is not rebellion to depose him for he is, himself, a rebel whom the nation has a right to put down." The Puritans were, therefore, following good precedent when they resisted the Stuarts and their ideas of the divine right of kings. James I said, "As it is atheism and blasphemy to dispute what God can do, so it is a presumption and a high contempt, in a subject, to dispute what a king can do." Among those who answered him was the Squire of Nottingham who published a book to prove that a



Frank H. Ballard

church allied with or governed by a state was the very mystery of iniquity and sent a copy of it to the King, himself. In it are sentences such as these: If the King have authority to make spiritual Lords and laws, then he is an immortal God and not a mortal man. O King, be not seduced by deceivers to sin so against God whom thou oughtest to obey, nor against thy poor subjects who ought and will obey thee . . ." This Squire was one of the early Baptists. His next publications were issued from Newgate prison.

No one now preaches the divine right of kings but much is said in certain quarters about the unlimited right of dictators. Men have grasped power in certain countries and dared any one to question any things they say or do. Both civil and religious liberties are being denied. Not only is parliamentary opposition forbidden, men are not allowed to proclaim the Gospel and the crown rights of the Redeemer are being subordinated to the supposed interests of the state. Perhaps the most conspicuous change in the last quarter century is the eclipse of the idea of liberty. Twenty-five years ago it was the very breath of our nostrils. Now dictators have an iron heel on men who hold such faith. There is no disposition in this country to follow this lead though I believe some British Facists do exist. But even here the demand is for authority. Those who plead for liberty are on the defensive and speak apologetically.

But controversies about monarchy are recalled here chiefly because they enhance the significance of the present loyalty to King George. Why is it that he has behind him such a united and enthusiastic nation? Some of the popu-

larity is no doubt due to the fact that, today, the throne is a center of a vast empire. We cannot be proud of all of our empire builders and there are plenty of episodes to keep us from self righteousness when we talk to other nations. But the empire exists; it is the most significant factor in the world; it is a great responsibility as well as a great privilege. And, apart from spiritual ties and natural affinities, the throne is the one thing which binds all parts of the Empire together. As the King, himself, said when addressing the House of Parliament, "The unity of the British Empire is no longer expressed by the supremacy of the time honored parliament that sits here at Westminster. The Crown is the historical symbol that unites this great family of nations and races, scattered GAL 2 Letter from England over every country of the earth."

The constitutional importance of this gradual growth has been little noticed but there is no doubt that in some subconscious way, in cheering the king, we have been expressing our consciousness of unity, stability and solidity. We have seen proud nations humbled and ancient dynasties swept away; we have some times feared that every thing was in decay. Yet our laboriously-built national institutions have survived the tempest and it is only natural we should express our gratitude in national recovery.

But in this country nothing tells as much as character and the cause of the exuberance is far more the King's person than his position. Twenty-five years ago it was realized that he would be confronted by extraordinary perplexities demanding unusual diplomacy and wisdom. The world then seemed safe and orderly compared with the chaos of today, but there were grave domestic crises and a party temper which made civil war a grim possibility. It was realized that, however much men desired to keep the throne above party passions, fateful decisions must rest with the King. Every thing might depend upon a wise or unwise exercise of power and influence. And now after a quarter of a century of turmoil, far graver than the most pessimistic predicted, we are thankfully acknowledging the King's political tact. He has never interfered when interference would aggravate the trouble. He has never hesitated to give a lead when one was needed. He has

appreciated the place of monarchy in democracy and enhanced the prestige of his dynasty by acknowledging to the full the rights of the people and their elected rulers. This is a fine achievement and we should be churlish indeed if we did not acknowledge it.

But while this kingly tact would in any case win our admiration, it is not enough to explain the affection which has been so freely expressed. It is due, I believe, to the fact that the King has loved his people, and identified himself with us all in our trials and in our achievements. It is inevitable that the strange lustre that surrounds a king should conceal and shroud him from us, yet as far as his position made it possible King George has been one of us. He has accentuated his likeness to rather than his differences from us. He has been human and accessible, and has made us feel that he regarded himself not as the defender of personal privileges but the chief servant of the State. Never did I feel this more than when I recently heard him say that he dedicated himself again to his task, and it was not only what he said but how he said it that touched me. The voice admirably matched the sentiment.

In all this he has been assisted by the Queen, the princes and the princess royal. The Queen has shown personal interest in social reform and in religious activity: she has kept the court pure and has fostered a public spirit in her family. It is no unusual thing for her to send her own handwork to a mission church in the slums. And these are not perfunctory acts: they are evidences of deep concern and Christian charity.

What this country now needs to realize is that no royal house can make a great nation. It is for the rank and file to dedicate himself and herself, not in the spirit of spurious nationalism, but in the spirit of Christian patriotism. I should not like to associate myself with everything said or written by Mr. Rudyard Kipling but he has recently called for virility and discipline, which seems to me most timely. I detest the popular paganism now being taught in Germany, but I fear also our easy-going attitude to life. I wish that the Christian Church could lead the way in the reconstruction of national character not only here but in all English-speaking countries. Somehow we must teach our rather sensitive younger generation to be constructive instead of incessantly critical. Somehow we must teach the older generation that there are greater things than comfort and playing for safety. Amusements are not enough. Money-making is not enough. We must re-establish great Christian principles and give to them our hearts' loyalty. The best way we can serve our country, in whatever land we find ourselves is to crown Jesus Christ King of kings and Lord of lords and vow to serve Him with heart and mind and soul while life lasts and thus to hand to our children and our children's children an untarnished heritage.

Organized religion may retrieve some of the respect that it lost in the last war if it dedicates itself to mobilizing the goodwill and energy of its followers against the rising tide of illiberalism. Brotherhood Day will have served a good purpose if it can make religious folk aware of this high challenge.—Prof. Albert Einstein.

Suggestions for the Observance of Labor Sunday

By James Myers*

(1) Ministers are requested to read the Labor Sunday Message from their pulpits on Labor Sunday (September 1) or on the first available Sunday thereafter. In case the pastor is away, he may request the supply preacher to read the Message. The Message is printed well in advance in order to facilitate all such previous arrangements.

(2) A copy of the Message may be posted on the church bulletin board and left there for several weeks for the benefit of those not present on Labor Sunday.

(3) Many churches give out copies to their congregations at the close of the Labor Sunday services, or at least secure copies for all church officers and members of their official boards, for the president of the young people's society, the men's and women's organizations, and the church school.

(4) Ministers usually preach special sermons on the relation of Christianity to industrial problems and the ideal of a Christian social order. Attached bibliography may be helpful.

(5) The Litany for Labor Sunday, printed on the last page of the Message, may be used responsively by supplying copies of the Message to the congregation. Two people can use a copy between them if necessary in order to save expense. The use of the litany gives to the congregation a special sense of personal participation in the service.

(6) A union service may be arranged for a number of churches with speakers representing labor, employers, city or state officials, social workers, and the church. Special delegations may be invited to attend from labor organizations, employers' organizations, the Y.W.C.A., Y.M.C.A., etc. Such union services held out of doors in public parks have been very successful in many cities. A less elaborate program is easily arranged by conducting a union service in one of the churches. Suggestions in regard to names of speakers may be obtained from local councils of churches, denominational social service commissions, or from the Federal Council of Churches.

(7) A parade from the churches, headed by ministers and choirs in full vestments and carrying Christian flags, makes an effective public dramatization of the church's interest. The parade should include labor and civic organizations with their own banners. The Salvation Army Band or others would add effectiveness to the parade. It can terminate either in the park for outdoor service, or in the church.

(8) The presidents of local ministers' associations or of councils of churches are requested to give the Labor Sunday Message to the local press for release Monday, August 26, with the endorsement of the ministers' association or council of churches after such action is taken by them. Such local endorsement and release is most helpful and will be appreciated.

(9) Include quotations from the Labor Sunday Message in local broadcasting on Labor Sunday.

(10) The young people's society, Bible class, women's missionary society, or other church groups may also read the Message and use the prayer on Labor Sunday and have special speakers, preferably labor union representatives or officers of organized unemployed groups. Also, a Committee to plan the program of social action for the winter may be appointed.

A HYMN OF INDUSTRIAL CHRISTIAN FELLOWSHIP

When through the whirl of wheels, and
engines humming,
Patiently powerful for the sons of
men,
Peals like a trumpet promise of his coming
Who in the clouds is pledged to come
again.

When through the night the furnace-
fires aflaring,
Shooting out tongues of flame like
leaping blood,
Speak to the heart of Love, alive and
daring,
Sing of the boundless energy of God.

When in the depths, the patient miner
striving,
Feels in his arms the vigor of the
Lord,
Strikes for a kingdom and his King's
arriving,
Holds his pick more splendid than the
sword.

When on the sweat of labor and its sorrow,
Toiling in twilight flickering and dim,
Flames out the sunshine of the great
tomorrow,
When all the world looks up because
of him.

When he will come with meekness for
his glory,
God in a workman's jacket as before,
Living again the eternal Gospel story,
Sweeping the shavings from his work-
shop floor.

G. A. Studdert-Kennedy.

REAL TROUBLE

For many anxious minutes a little boy, child of one of our missionaries, was lost from his mother in a London crowd. The distracted mother found him at last, leaning up against the leg of a policeman, sobbing as if his heart would break. That night the younger brother, Bobbie, was crying over some trifle, and the little fellow who had been lost that day came up to his mother and said, "Bobbie, is crying over that, but wait till he has some real trouble." To be lost, lost from God, to have a sense of estrangement and orphanage of spirit, is real trouble.

E. Stanley Jones in *Christ and Human Suffering*; The Abingdon Press.

*Industrial Secretary, Federal Council of the Churches of Christ in America.

SERMON X-5

According to my gospel—Romans 2:16.

WE are all familiar with the phrase, "the gospel according to St. Matthew," or "the gospel according to St. John." We know that it means the message of Christ as distilled for us through the minds of those writers. The Four Gospels which we have in the New Testament were the four best histories available amongst many more. It is quite clear that they were not intended to be the gospel of St. Luke or St. Mark, but only the Gospel of Christ as they understood it. In Romans St. Paul uses the phrase "according to my gospel." Again it is quite clear that he does not refer to a Gospel of his own originating, but to the same Gospel of Christ as he sees it.

Nevertheless the Gospel of Christ is coloured as it passes through those human minds. Some things St. John says that St. Luke does not say, simply because he is John and not Luke. Some things St. Matthew puts in that St. Mark leaves out, because his purpose differs slightly. The same great Light is varied as it comes through different prisms. That is especially true of St. Paul, who never saw Jesus in the flesh, but yet has done more in interpreting Him than perhaps any of the others. The element of originality is stronger in St. Paul than we find it in the others, except St. John, for he is interested not alone in the story and the message, but in the interpretation of the story, and the significance of the message. He saw more deeply into the meaning of the death and resurrection of Jesus than any other whose mind has left its convictions in written words. He grappled with the tremendous questions of redemption, grace, justification by faith—and this last was in a special way his contribution, his "gospel," that is to say it was his interpretation of the deep meaning of the original Gospel. It is my own belief that the many modern critics of St. Paul, who declare that he swerved the simple Gospel of Christ into complicated systems of theology are simply wrong. Experience must have its interpretation; and in St. Paul they went hand in hand. He sought to understand and to help others to understand the Christ Who had changed his own life on the Damascus highway. I believe he saw into the heart of Christ's Gospel more deeply than any other man ever has, and understood its significance as a philosophy by which to understand the whole of human existence, as a liberating force for the human spirit, and as

Who Wrote Sermon X-5

WE ARE giving you an easy one this month. We have used the title sermon in the volume. Run your eyes over the list of book titles from which the sermons in the contest are taken. There you will have your answer.

Two more sermons will appear in this contest. Each one is taken from a recently published volume of sermons issued by one of the following publishers:

Cokesbury Press, Harper & Brothers, Fleming H. Revell Company, Charles Scribners Sons. A list of sermon books from which the sermons have been taken appears on page 477 of the June issue.

The contest gives you a wonderful opportunity of testing your knowledge of leading English speaking preachers. The awards to be offered successful contestants will be found on the next page.

Sermon Identification Contest

LIST below your findings of each month. List author, volume and publisher in which the sermon is found. Within thirty days of publication of Sermon X-7 send us your chart together with an essay of 300 words on the subject "Why I Read Sermons." The awards will be made on the basis of nearest correct report together with the most stimulating essay.

	Author	Volume	Publisher
Sermon X
Sermon X-1
Sermon X-2
Sermon X-3
Sermon X-4
Sermon X-5
Sermon X-6
Sermon X-7

.....
Your Name

.....
Address

Do not report on any one sermon until the entire eight have appeared. Upon request we will send you a list of sermon volumes from which the contest sermons have been taken.

CHURCH MANAGEMENT

Auditorium Building

Cleveland, Ohio

Cooperating Publishers

Cokesbury Press

Harper & Brothers

Fleming H. Revell
Company

Charles Scribner's Sons

AWARDS

Four First Awards

as follows:

One

Purchase Credit of \$15.00
for any Cokesbury Books
desired.

Two

1 year's subscription to
Harpers Monthly Pulpit.

Three

Purchase Credit of \$15.00

For Any Revell

Book Desired

Four

Purchase Credit of \$15.00
for any Scribner Books desired.

FOLLOW UP AWARDS

One year subscription to
Church Management to the
next ten in order.

a challenge and call to greatness of living and daring for God. But it is also true to say that in some sense his own experience and interpretation combined to make "his gospel" peculiarly his own. He dared to intellectualize the Gospel of Jesus Christ, and that took inspiration plus experience plus hard thinking. Mixed in with his tremendous presentations of Christian truth are elements peculiarly Pauline, very personal to himself; and these have endeared the Gospel to many, made it timely and practical for many, and enriched it for all time with the gigantic power of his mind and the fiery enthusiasm of his spirit and the exquisite poetry of his soul. All human life dedicated to Christ, "like a dome of many-coloured glass, stains the white radiance" of Christ's eternity.

What a poor thing Christian history would be did we not have, all down these nineteen centuries, a varying succession of lives which both recapture and enrich the original Gospel by a gospel of their own. What words even in Scripture have been more often quoted, or done more to right the human spirit, and tear it away from its absorption in this world, than St. Augustine's "gospel" in a nut-shell, "Thou hast made us for Thyself, and our hearts are restless till they find rest in Thee"? When did there ever come upon our earth so rich a treasure, so exquisite a piece of art, as Francis of Assisi and "his gospel" of poverty? When the Bishop of Assisi said to him one day, "Your way of living without owning anything seems to me very harsh and difficult," he replied, "My lord, if we possessed property we should have need of arms for its defence, for it is the source of quarrels and lawsuits, and the love of God and of one's neighbour usually finds many obstacles therein: this is why we do not desire temporal goods." One thinks inevitably of the gospel according to Luther, that mighty prophet who caught up again the spiritual heart of St. Paul's gospel of justification by faith, and built a reformation on it. And there was the gospel according to Calvin, with God's sovereignty as the groundwork of this universe. There was the "gospel" according to George Fox, with his intense faith that God speaks to us directly, and his lofty conception of a spiritual church as over against what he called "mixed multitudes" and "steeple-houses." There was the "gospel" according to Pascal, caught typically in his great sayings, "The heart has its arguments with which the reason is not acquainted," and "Thou wouldest not seek Me if thou hadst not already found Me." There is not time to do more than remember the "gospel" according to John Wesley, and Count Zinzendorf, and William Booth, and Phillips Brooks, and Henry Drummond, and D. L. Moody. They,

and many others far less known than they, went back to the heart of the original Gospel as they understood it, passed it through the crucible of their own experience and personality, announced it afresh in the terms of their own time; and, through lives that were lifted, and words that do not perish, sent it down the ages.

Now what about the "gospel" according to you? Do you say to yourself that all these were great men, and there is nothing so modest a person as you can contribute? Then that is part of "your gospel"—that God only works through the great, that there is nothing that ordinary people can do beyond approval and agreement. You will have difficulty explaining the twelve apostles, and I do not believe our Lord will agree with you, for the original Gospel was put into the hands of twelve unlikely men with no more natural force or power than we have. But it serves at once to show you how we all represent that original Gospel, even when we misrepresent it: how it is coloured by the fact that we either hold by its gigantic expectations of human nature, or drop down from them into a routine of religious observance. There is scarcely an hour in our life when we are not declaring "our gospel" to someone, and by what we do and say and think and feel either renewing the force of the original Gospel in our day, or allowing that force to be dissipated and lost like a river in a marsh.

How true this is as the world watches a Christian in trouble. I so often hear people who are nominally Christians say something like this: "I have served God for years. Why should this affliction be visited upon me?" Now they may meet the trouble with a Stoic kind of courage, which refuses to bow to it, which grits its teeth and keeps going; or they may simply crumple up under it, and sink into a slough of self-pity and mystification. The reason why they do not meet it as Christians should is that even though there be a courageous front, there is a whine in their hearts: and there is a whine in their hearts because they do not know the meaning of a religion whose heart is Christ on His Cross, and whose God is like that. They have remembered the joy in love, but they have forgotten the suffering in love; and that it is the loving God Who has allowed suffering in His world, and made of it, for those with eyes to see and hearts to feel, one of His surest sacraments through which His grace is brought to men. How we behave under trial is one of the most evident manifestations of "our gospel." The world knows nothing better than the good Stoic with a stiff upper lip; but it expects more from us Christians, and it deserves to see more in us. Sometimes people become Christians through trouble or while they are in it, and that trouble is transfigured forthwith. A man in San Quentin prison found Christ last

"We Go to Church"

By J. Shenton Lodge *

OVER on The Eastern Shore of Virginia a rural section, famous for its strawberries and potatoes, the people are going to Church on Sunday. The congregations have been increased, many names have been added to the membership rolls, and a greatly enlarged interest in the program of the Church is evident everywhere due to a concerted, district wide publicity program which has brought definite results.

This campaign covered a period of two months and was successful in enlisting the support and cooperation of most of the Shore congregations of every denomination, both white and colored. More than fifty churches entered the program simultaneously, as all denominational lines were leveled in a common effort to educate the people at large to a keener and more intelligent consciousness of the Church and its mission.

This campaign was begun by placing in all the places of business throughout the district attractively prepared display cards with appropriate religious cuts on which were printed the words, "Go To Church Sunday. Attend the Church of Your Choice—But Go To Church!" In addition to the cards, stickers were given to all who attended the Sunday Services saying, "We Go To Church." These

*Pastor Methodist Episcopal Church, South, Onancock, Virginia.

winter, and afterward said that he would rather have been put in prison and there found Christ, than to have got off free without finding Him. That is the gospel according to him. But do you, even in your light afflictions, take such an attitude, and preach such a gospel to those who see you and are with you at that time? Is radiant faith there, and the certainty that God is at work, and will order for the best all that is committed to Him?

How much faith have you in basic human nature? I don't mean pretty theories about it, but what hope have you for a man with a worldly spirit, or a woman with a biting tongue? Do you think they can be changed, and have you got anything to change them with? This thing never meets you in the abstract, it meets you in the concrete, in someone you know, who is wrecking a life and perhaps a home. What do you feel? Because as you feel you will speak and act. If in your heart there is the kind of despair which phrases itself in "You can't change human nature," you won't have much to say or do. Or if your optimism is just sentimental, and you do not know how to deal with the facts, you will bring hope for a moment, but no permanent cure.

were placed in automobiles, in the front doors of homes and places of business. The newspapers, three of which enter practically every home on The Shore, carried without charge display advertising for the campaign, and ran an editorial each week setting forth the spiritual benefits of church attendance in a manner that was impressive and inspirational. Moving Picture Theaters ran slides urging their patrons to Go To Church. Business men everywhere consistently emphasized Sunday as a day to worship God.

Each local Church, however, conducted an individual program of its own choosing and planning, to encourage attendance upon the part of its own membership in an effort to reclaim those of its people who had become negligent in the matter of church attendance. Each pastor delivered evangelistic messages during the campaign and built up a spirit of religious revival, the results of which cannot be estimated.

The results of the campaign have been encouraging. The Church and Business worked hand in hand for the good of The Kingdom. Denominations were brought together in a splendid spirit of cooperation and a better understanding of each other's hearts and motives.

And the people on The Eastern Shore are going to Church.

Someone tells you of a couple near divorce. What do you do—go off into digression about the terrible divorce problem, one marriage in every seven goes on the rocks, etc., or do you say, can you say, "I know a couple that were like that, and when Christ came into the picture, they were changed individually, and then their home was changed"? Whatever you say, however you react, it is the "gospel according to you." I am sure that you give them all you have. Is it enough? It is practical? Have you seen it work before? And if you get this couple transformed, and they begin together again, have you any center of spiritual life where they may be kept on this new plane? They may drop right back without a sustained experience of Christ. There are not many of us who do not look back upon the tragedy of a chance missed, a life in desperate need which we could not meet, because we had a few theories, good or bad, in the place of a real gospel. There are great quantities of people looking to doctors and psychiatrists for something that only faith can bring, expecting from another's knowledge, or from a surgical knife, or some pills, the cure for a life that is based wrongly, when the only cure is to find another basis, another

WHEN THE LITTLE CHILD



Songs for the Very Young

THERE'S a sunshiny youngness of spirit about "When the Little Child Wants to Sing," the new hymnal for Beginners. Teachers and parents can no more resist it than can the four- and five-year-olds who sing the songs. Sheer joy in life and in the friendship of Jesus is expressed in beautiful fragments of song that almost sing themselves. The book has been prepared for the church school, home and kindergarten. It contains 134 hymns and songs, 17 instrumental selections, and 11 poems, selected by a children's committee under the direction of Calvin W. Laufer, D.D.

"When the Little Child Wants to Sing" is integrated with the Beginners' lessons, and it is receiving an enthusiastic welcome. It completes our series of graded church school hymnals.

PRICE \$1.50 THE COPY

THE WESTMINSTER PRESS

PHILADELPHIA Witherspoon Building
NEW YORK 156 Fifth Avenue
PITTSBURGH Granite Building
CHICAGO 216 South Wabash Avenue
SAN FRANCISCO 234 McAllister Street

WANTS TO SING • WHEN THE LITTLE CHILD WANTS TO SING • WHEN THE LITTLE CHILD WANTS TO SING

Why punish the listener

It takes a super-orator
to hold the attention
of an audience when
chairs are painful . .

Sample
Sent
for
FREE
Inspection



The folding chair with
plus strength, attrac-
tiveness and an ease
of operation that
leaves no risk to our
offer of Free inspec-
tion.

Thousands of
"ROYAL" Folding
Chairs all over
America have been
purchased after in-
spection.

Royal

LIFETIME folding chairs
Royal Metal Mfg. Co.

"Metal Furniture Since '97"

1121 So. Michigan Ave, CHICAGO

Royal Distributors in 38 States

Compact
folding
four chairs
into six
inches of
SPACE

Catalog
on
request

set of values, a faith that turns back from that road altogether and takes up the way of faith anew. But can you tell them how to turn back, and where the road turns toward faith and God? If you can, then that is "the gospel according to you," and they will bless you all their days, and the angels of God will dance and sing in high heaven over one more that has come to God. And if you cannot, then that is also "the gospel according to you," and they will wonder that you who believe that God exists know so little about actual contact with Him, and the joy of the angels of God in heaven will wither, because the "gospel according to you" is such a meagre shadow of its great Original.

How gladsome a thing is your religion? I suppose that more people are drawn toward Christ by the joy of real faith than by any other one factor. If there is in your life a quiet undercurrent of continuous joy, and if at times that current bubbles out in manifest, obvious happiness, people will begin to wonder where its source is. What will you say to them? If you are afraid to talk naturally and intelligently about Christ, they will think your glands are healthy, or your spirits naturally high, which will leave them out if their health happens to be problematical, and their disposition negative. Can you tell them, will you tell them, that Christ gives you your gladness, and can give it to them? Your own joy is almost the surest sign and manifestation of "the gospel according to you"; and you can't fake it, for the world sees without difficulty the difference between the frozen smile of professional piety and the merriment of a heart at peace with God.

How intelligible to people today is "the gospel according to you"? Are you soon up in the air of a metaphysics they do not understand? Do you come at them with an authority they cannot accept as yet? Is your very lingo concealing what you want to reveal, and driving off those you wanted to draw on toward Christ? There are simple, contemporaneous, colloquial words for all the fundamental truths of Christianity, and, to use one of them, they sit better with this generation. Most of our contemporaries do not know enough theology to know whether they believe in it or not—they never get close enough to the theology to find out, because they so intensely dislike its verbiage. Jesus was an Oriental, and He clothed His theology in the language of stories and pictures; people in that time, and in all time, understand that language as they do not understand philosophy. We are Occidentals, and the people of our time think in terms of products and results, and they listen when we tell them the stories of what religion does in human lives. I heard of two young people this week, whose mother has for years deluged them with professional evangelists, who have never got at their needs. They told her if she would bring along some of the Oxford Group, and have a meeting, they would come to that: but they were through with the others. You see, the Gospel must clothe itself in personalities, and they must put their gospel in language. Unless the people and their words are fitted for their generation, that generation will not listen.

How much ingenuity is there in "the gospel according to you"? Are you afraid and negative with people, or do you know how naturally and happily to create opportunities for Christ? So

many Christians I know spend their lives waiting for a good opportunity to talk to somebody about Christ. He has given them thousands of opportunities, but they could not or would not take them. Almost all roads of conversation lead to religion, as all roads led to Rome. With the kind of intelligent restraint, and creative imagination, that the Holy Spirit can give us, we can turn many a talk into a chance for Christ; and we can do it dexterously enough, and originally enough, and naturally enough, to avoid the mistakes of many professional religionists. For instance: a few weeks ago on a steamer, a young friend of mine found himself by the side of the swimming pool, listening to an older man telling filthy stories to a group of boys and young men. He listened a little while, without looking like the Ten Commandments or a major prophet; and then he said with a smile, "Before I was changed I could tell worse ones than that, but now it's another kind of story." Whereupon they asked him, "What kind of story?" and he told them fascinating stories of changed lives. He stole the situation from that fellow with a gospel of smut, and before the journey was ended six of those boys belonged to Jesus Christ. Is religion natural and radiant and adventurous enough for you and me to do that? Are we praying to God to make us quicker to see, and wiser to improve, openings like that? For it is only so that religion comes down out of the musty rafters of isolated churches, and gets into the language and the life of the day.

I suppose that, if we are honest, all of us will admit that "the gospel according to us" is far too pale an echo of the Gospel of Jesus Christ. We expect too little of ourselves, and have too low hopes of others. It has not filled the whole of our hearts, nor captured the inner life of our desires; and therefore the outside of it is not convincing or attractive enough to those who read no other Bible than the life they see us Christians lead.

And so we need more knowledge of that original Gospel, more familiarity with it as the Evangelists give it in their Four Gospels, more knowledge of the Church's faith historically, more personal experience of that faith.

And the knowledge of that original Gospel must get down into the marrow of our bones, so that when we talk, we talk out of life, and not to one side of it. People estimate our faith not only by what we say when we consciously defend it, but by how we act when we do not know that they are looking. Do what we may, we shall never be able to give them an untarnished reflection of the original Gospel, for that Gospel was Christ; but unless we give that Gospel full right of way through us, we shall distort and utterly misrepresent it.

And finally, let us rely much upon God. For here, as everywhere else, we find that the Gospel expects much of us, but it expects more of Him. A verse like St. Paul's "according to my gospel," stirs in us the responsibility that we should have a gospel of our own to live and to declare, and I lay that responsibility upon you this morning, as we set out in this new year of work together, with all the force I can find. And yet, the real Gospel is not ours but Christ's. The real recommendation of the Gospel lies not in our persuasive powers, but in the Holy Spirit's power to come through us when we are open. And the

(Now turn to page 580)

Labor Sunday Message, 1935*

Requested to be read in the churches on Labor Sunday, September 1, 1935, or on the first available Sunday thereafter

FOR over five years the people of this land have suffered untold hardship. Millions have vainly sought work. Some 20,000,000 men, women and children have been thrown upon public relief. Other millions have lived in constant fear of the same fate. In city, town and country, many American families have been reduced to living standards unprecedented in our history. All this has produced strife and bitterness. Both in our great cities and in rural areas labor unrest, strikes and lockouts have grown in number and severity. In many areas troops have been called out. Armed bands have sought to intimidate those who would protest against their conditions of labor. Scores have been killed and hundreds have been injured in these conflicts. But this crisis is not confined to our own land. In nearly all countries the outlook is similar. Governments have seemed powerless to solve the problems created by modern civilization. And over all there hangs the constant threat of war fought with the devastating weapons created by science.

The churches of America have not been and cannot be indifferent to this situation. They cannot pass by on the other side and say it is not their concern. The Founder of their faith declared that He came that men might have life and have it abundantly. The conditions under which men live and secure their food, clothing and shelter in no small measure affect their spiritual as well as their physical well-being. Men may justly ask today for some word of hope and counsel in this fearful time. Especially may those who toil look to the disciples of the Carpenter of Nazareth who said: Come unto me all ye that labor and are heavy laden. The organized opposition to the Christian Church today is in no small measure due to its failure adequately to meet a justified expectation.

Abundance for All

But in the midst of our suffering a glorious truth shines clear. For the first time in human history, man has the technical knowledge to solve his economic problem. He can at last provide sufficient material goods for an abundant life. Since the depression the researches of scientists and engineers, the findings of private and governmental commissions, have been reiterating this same basic fact. The natural resources of the United States of America and the industrial and agricultural equipment are sufficient to give every man, woman and child the material basis for the good life. Recent governmental estimates and other authoritative studies have indicated that had our plants been used to capacity in 1929 over \$4,000 in goods and services could have been supplied to

*Additional copies of this Message may be obtained from the Department of the Church and Social Service, Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York, N. Y., price 4 cents per single copy, \$1.20 per hundred, \$6.60 per thousand.

every American family. Nevertheless, 16,000,000 American families, or nearly two-thirds of our people, actually received in that year less than \$2,000. That was six years ago. Since then inventions and improvements in technological processes have marched steadily on. The clear truth is that from a purely physical, engineering point of view we could now produce enough fully and completely to banish poverty. Yet, in spite of this potential plenty, restricted production in both industry and agriculture is the rule, while devastating poverty and unemployment continue. We have the natural resources; we have the machinery; we can produce enough for all. This good news must be proclaimed to every worker with hand or brain.

Effective means must be found to eradicate sins of selfishness and to make this abundance available for all. The solution of the deplorable maladjustment in distribution is adequate income for the masses and security of employment. Only by a more equalized ability to purchase can the anomaly of want in the midst of abundance be solved. To achieve such an end new forms of social control must be designed. New ways must be found.

Freedom of Discussion and Organization

But these new ways cannot be found unless men are free to discuss frankly and openly the problems before them. We rejoice in the great American principle of free speech and press which is enthroned in our federal and state constitutions. This principle has its roots in the Christian faith. We would solemnly point out that the changes which must come in our economic set-up can come peaceably only if the channels of communication are kept open. True Americans and true Christians must be ever alert to repel any attempt to deprive them of these civil rights so important in a democracy. Moreover, they must champion these rights for the weakest among us, for if one group be suppressed it will only be a question of time until such suppression is extended to all who dare voice opposition to those temporarily in power.

Again it is important on this Labor Sunday, as we extend our greetings to the toilers of the nation, to point out the basic importance of organization. Employers have found it decidedly to their benefit to band themselves together for mutual aid and counsel. It is equally important that the men who labor should band themselves together that they, too, may bargain collectively through their own freely chosen representatives. We rejoice that the churches have gone on record in their Social Ideals for

"The right of employees and employers alike to organize for collective bargaining and social action; protection of both in the exercise of this right; the obligation of both to work for the public good; encouragement of cooperatives and other organizations among farmers and other groups."

... for RALLY DAY

OFFERING envelopes for Rally Day like the one illustrated below are available at 40 cents a hundred. There are spaces for name, address, and amount.



A 1935 series of Rally Day Invitation Post Cards are ready to help you secure a large attendance at the opening of the fall season. A Bible verse is incorporated in each brightly colored design, and an invitation to the special service is printed on the reverse side. Each card is illustrated in our new Rally Day Supply Circular, free on request. You may order cards for the following departments: 1915, Nursery. 1916, Beginners. 1917, Primary. 1918, Junior. 1919, Senior, Young People's and Adult. 20 cents a dozen; \$1.25 a hundred.

THIS Rally Day tag is appropriate for use as a souvenir or to stimulate attendance. \$1.00 a hundred.



1044. Shield design with children.

1045. Illustrated.

BIBLES and Testaments make excellent Rally Day awards. Send for a descriptive price list.

THE WESTMINSTER PRESS

PHILADELPHIA Whitherspoon Building
NEW YORK 156 Fifth Avenue
PITTSBURGH Granite Building
CHICAGO 216 South Wabash Avenue
SAN FRANCISCO 234 McAllister Street



10 SERMONS

By
ROY L. SMITH

Pastor First Methodist Episcopal Church, Los Angeles, California—He preaches to 5000 people every Sunday.

SERIES NO. 1.—Illustrative—Dynamic—Up-to-date

- | | |
|------------------------------|--|
| 1. "BIG BUSINESS" | 7. "THERE IS NO MORE WEST" |
| 2. "DANGEROUS RELIGIONS" | 8. "THE COMPANION OF THE HARD ROAD" |
| 3. "DEFLATED GODS" | 9. "JOHN BARLEYCORN-PUBLIC ENEMY NO. 1" |
| 4. "LONG-DISTANCE DISCIPLES" | 10. "ARE WE CASTING OUR PALMS BEFORE SWINE?" |
| 5. "THE IMPERISHABLE HOPE" | |
| 6. "IS THIS WORLD CRAZY?" | |

Each sermon in separate pamphlet. ENTIRE SERIES \$1.00—Enclose 15 cents for postage and packing.

CHURCH SPECIALTY COMPANY

Box 5702 — Metropolitan Station

Los Angeles, California

Such organization of those who labor with hand or brain is essential if justice for all is to be achieved. It is good to recall that the American labor leader, Samuel Gompers, declared: "I have been jealous that the American labor movement should never lose its character of a great crusade for human justice."

Finally, the churches must ceaselessly proclaim that out of the heart are the issues of life. True religion must stand always not only against exploitation but against the very desire to exploit. The Christian religion demands now and must always demand that both human hearts and human institutions be controlled and judged by that mind which was in Christ Jesus.

A LITANY FOR LABOR SUNDAY

For our ignorance and our greed which have brought to multitudes starvation in the midst of plenty,

Lord, have mercy upon us.

From sense of our own virtue at some slight charity to the unemployed,

Good Lord, deliver us.

From luxury and display, while many have not where to lay their heads,

Good Lord, deliver us.

From heedless comfort in the security of our homes, while families of the poor are evicted from the tenements, their children and furniture upon the street,

Good Lord, deliver us.

From spending billions for battleships while the unemployed live upon a crust,

Good Lord, deliver us.

From methods of private or public relief which save the bodies of men but destroy their inmost spirit; from hurting the finer sensibilities of men and women, robbing them of their pride and self-respect,

Good Lord, deliver us.

From false notions that by preaching we can save the souls of men, while unemployment breaks their hearts, unbalances their minds, destroys their homes, tempts them beyond measure, visit want and disease upon their children; turns the heart to bitterness, hatred and rebellion, or to hopelessness, despair and death,

Good Lord, deliver us.

From ever forgetting the forlorn figure of the unemployed; from failure to see

that our social fabric is as shabby as his coat, and that our heads must bow in equal shame with his,

Good Lord, deliver us.

From satisfaction with any revival of trade or renewed prosperity while multitudes still can find no work,

Good Lord, deliver us.

That our conscience may know no rest until unemployment is abolished,

We beseech Thee to hear us, good Lord.

That it may please Thee to guide us quickly into the good life in which there shall be peace and plenty; a sharing of labor and leisure and joy by all the children of men,

We beseech Thee to hear us, good Lord.

From "Prayers for Self and Society," Association Press, by Rev. James Myers, Industrial Secretary of the Federal Council of the Churches of Christ in America.)

Suggestions for the observance of Labor Sunday and a bibliography, may be obtained from the Department of the Church and Social Service, Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York, N. Y. Price, 5 cents.

Sermon X-5

(Continued from page 578)

real opener of men's hearts and minds to the influence of the Gospel is the wonderful grace of God, which is both forerunner and finisher of anything that we can do.

So let us fare forth this morning into a world curiously skeptical about the certainty of the Gospel of Christ, but curiously bewildered without it, and never very far from wistful thought of it. And without hardness or dogmatism, without fear or self-consciousness, but with sympathy and intelligence and the grace of our Lord Jesus Christ to guide us, let us declare the Gospel to the world, clothed, as it was at first, in the flesh and blood of life. And there will come to us the glorious experience that came to John the Baptist, "And the two disciples heard him speak, and they followed Jesus."

SCIENCE AND RELIGION

But science alone does not give life meaning. Science does two things. First it gives us a new quantitative description of the world in terms of mathematical measurement and a new sequential description of the world in terms of cause and effect. It thus presents us with a marvelous new picture of the world. But this quantitative and sequential picture of the world does not tell us what it means. What it means to us is determined by our philosophy of life, by our ideas of what the supreme values are for which a man might well live and die, by our deep interior religion. In the second place, science gives us not only a new description of the world but a new power over it. Science harnesses the latent resources of the universe and puts the reins into our hands, saying, Drive them. But science does not tell us where to drive them, or why we should bother to drive them at all, or whether our existence on this planet has such meaning that it is a good thing to have science confer on us such power. That comes, from deeper levels of the soul than science ever gets its hands on, from our interior attitudes to life's whole meaning—from our religion.

Harry Emerson Fosdick in *The Secret of Victorious Living*; Harper & Brothers.

TYPES OF GOODNESS

A certain man went down from Jerusalem to Jericho and on his way fell among brigands who beat him and stripped off his clothes and left him bleeding and half dead. A preacher came along, on his way to conduct public services in Jerusalem. He was all dressed up, as a man must be who is going to conduct public worship. He looked at the man. He saw that he was bloody. Now, a preacher does not wish to get blood on his cuffs, so this preacher hurried on. He arrived in Jerusalem, I presume, just in time to begin the service of worship. By-and-by another man came along. This man was a singer in the choir. He belonged to a vested choir. Now, if one is to sing in public worship he does not want to have his vestments soiled or in any way disarranged. This singer saw that the man was bloody and half dead and so he hurried on to Jerusalem in order to sing. But by-and-by an infidel came along. That was what a Samaritan was. He rejected two-thirds of the Bible and refused to worship in Jerusalem. He was a renegade, an apostate, a reprobate, a dirty dog, in the opinion of every pious Jew. But this dirty dog got off his donkey, put his arms underneath the man who was bleeding and half dead, put him on his donkey, took him to a hotel, paid the hotel bill, and Jesus closes the story with the exhortation, "Now, you go and do that, too. That is the kind of goodness that God delights in."

Charles E. Jefferson in *Like A Trumpet*; Harper & Brothers.

Poverty and underprivilege for a multitude, and plenty and excess wealth for the few must not exist side by side, unprotected by the Christian church. These cannot exist side by side without violating Christian ethics and weakening presently, and destroying eventually, the government that condones or sanctions that condition.—Daniel A. Poling (at International Christian Endeavor Convention, Philadelphia).

The Weakness of God*

By Adam W. Burnet, Glasgow, Scotland

And the weakness of God is stronger than men. I Corinthians 1:24

WISH to speak this morning on the weakness of God. I have chosen to speak to you this day upon this subject because there is nothing more important than that we should get our minds right about God. It may be of little moment how our minds are disposed to some things in the world, but if we are wrong about God we are wrong about everything. And this daring phrase of Paul's "the weakness of God" challenges each one of us to think again



Adam W. Burnet

about God and to ask where we begin when we think of God and where we lay the emphasis in our thought of him. It was quite natural for men of old time, for primitive man in this thought of God, to envisage him as being of physical power, power manifest in earthquake, and rushing floods, and raging seas. It was natural for us all when we were children to entertain notions of a mighty one from whose tremendous hands came the heavens and earth, the great hills, the sun, moon, and stars. It is natural for us all today to have our first thoughts of God converging upon physical power.

I remember L. P. Jacks telling how he went one night to an astronomical lecture. He said before that lecturer had done with it, one realized that that tiny thing in the vast skies was a great constellation far greater than the sun, burning with inconceivable heat, flying with terrific velocity, wheeling in the most powerful orbits, till he went out of the room like a child ready to cry in the dark.

It is extremely natural when we think of power to think of things like that; the great steam hammer, the warship's screw, the sweeping force of a tornado. And so when we think of the power of God it is that kind of power that comes into our minds. We are encouraged by that in the Old Testament. You and I should be very careful as to how we read the Old Testament, as though Jesus never lived and never died. And we read, "The Lord strong and mighty, the Lord mighty in battle." The Lord who is the mighty one of Israel." Even in the

New Testament we have, "The Lord God omnipotent reigneth." These are our first thoughts of God from our childhood, encouraged in our New Testament.

But all the investigations, the triumphs of modern science by which the dominion of man is increasingly winning over the works of God's hands, make us the easiest prey to the rationalist who meets us with this dilemma. If you believe that God is omnipotent like that then he is not good; either he is omnipotent or good, but he is not both. If God is omnipotent it is difficult to believe he is also good, the world round about us and like as it is being witness. On the other hand if God be good then it is perfectly obvious his purposes of love are defeated every day, thwarted, overcome. Therefore God cannot be omnipotent and good. I want to take it up because it is of immense meaning to you and me because we should believe in both the eternal power and love of God.

What shall we make of it? Where would we get our notion of God's power; from nature? Is that a safe place to go to; is that a safe region to enter for one's idea of God? No. And why? My dear friends, I would be the last human being in the world to say that nature does not present us with any revelation of God. It is not so very long ago since I stood on the deck of the Berengaria and looked at the great tumbling seas and saying there under the morning sky, "The sea is his and he made it." All that wonderful power and order. Once I stood on the deck of the same ship stricken to the heart with wonder at a sunset that was all orange and red and green with great streamers of pink going up into a sky of darkest blue. You and I who have seen the glory of God in the winter, summer, spring, and autumn, who so often have confessed "He hath made everything beautiful in his season" we will say surely out there on this beautiful morning through which we came there is a real revelation.

Yes, but nature does not speak with

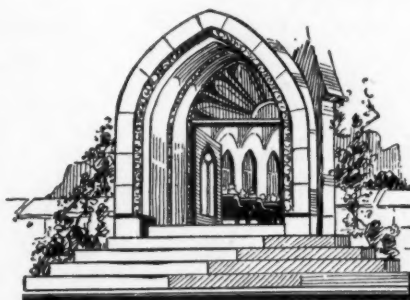
one voice. One aspect of her is beneficent and fair. Halleck once spoke of a day like this being like the bridal of earth and sky. But there are other sides to nature. I suppose it is right when we see creatures devoured by one another. You get these two phases on a summer day when everything speaking of the sunshine of loving kindness you see a hawk posed patient and remorseless waiting to strike, or you hear the shriek of a rabbit with a weasel at its throat. You will not tell me that nature presents to you and me our final testimony to what God is at the heart. No!

Where are we going for it? We are going back to Jesus Christ who said, "He that hath seen me hath seen the Father." I pass by what I was speaking about the other night that Jesus, that paragon of humanity, should have stood before mankind and said, "If you want to know what God is look at me." So we will put out of our mind all ideas of God that make him out to be able to do anything he likes, with a freedom that almost amounts to license, wealth, power, everything under his hand in that kind of way, and we will look for a little with all our hearts at Jesus Christ.

Give me your minds for a moment for this is still of immense importance. Here we see Almighty God revealed to us in a life that found its climax in a horrible lonely death. We see him going about doing good, never breaking in on any man's door for he had too much reverence for the human personality; always appealing to men, to their minds, appealing to their hearts in that love he was ever ready to lavish upon them. And then as the closing days came on, yielding himself to be arrested, to have his face struck, to have his face spat upon, to be nailed to a cross, to hang there for hours and hours and hours, to cry like a child lost in a wilderness and the dark, "My God, why hast thou left me?"

For Love's Sake

What was it that took Jesus there that day? What made him set his face to go to Jerusalem? Nothing took him, nobody took him, he went. He went for love's sake. He went because there was in him the love that beareth all things, that believeth all things, that hopeth all things, that trusteth all things. What measure can you attach to a love that is willing to take anything and bear it? Is there any name for that strength of character, that will of steel, that un-



*A Northfield Pulpit Contribution.



GOWNS
FOR THE
PULPIT and CHOIR

When buying robes, write to America's oldest and largest manufacturer.

Cotrell and Leonard, Inc.
Established 1832
398 Broadway, Albany, N. Y.

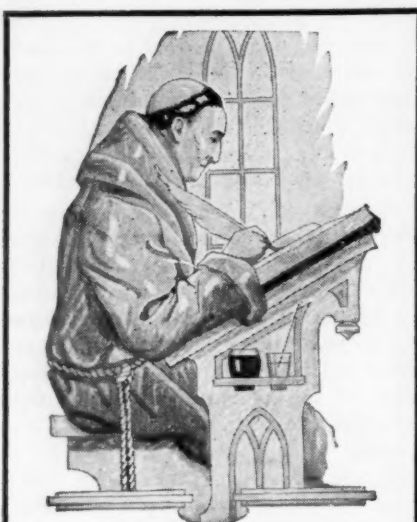


**TO PERPETUATE
HER MEMORY**

In every congregation is some man or woman who would welcome the suggestion of Golden-Voiced Deagan Tower Chimes as a stately and living memorial to a departed loved one. May we tell you the full story?

J. C. DEAGAN, Inc.
190 Deagan Building CHICAGO

DEAGAN
THE MEMORIAL SUBLINE
Tower Chimes



Is Your Church Still in the Dark Ages?

MOST of us probably think of the Dark Ages as a dead issue—something that happened a long time ago—something wiped out today by tremendous progress.

But think of those days for a minute—lost communication—days of doubt and mistrust—no man knew his neighbor—man controlled only what he could hold by fighting—everyone was the enemy of everyone else—because no one understood what others were trying to do.

Printing was the most powerful influence in breaking the Dark Ages. Any minister today who does not set down his ideas and ideals in printing is trying to run his church by "Dark Ages" methods. Be modern. Publish a Parish Paper.

The National Religious Press,
Grand Rapids, Mich.

Send me free of charge full particulars and samples.

Name

Street

City

C.M.:Sept.

quenchable passion and resolve, is there any name for it?

Think of that day of the cross. What was victorious that day; was it the Pharisees, Pilate's soldiers, or who was it? Was it not love? The uttermost brutality that they could visit upon that love only gave that love a new opportunity to declare itself. And you remember how David in Browning's *Saul*, when trying all the tools he knows to take the shadow from the king's heart, is beaten back until his back is to the wall then he makes that great reply in the dark, "If I love Saul like this how must God love him." And this is the power of God. I ask you what other power could God have used?

Looking at Jesus Christ we know he loves men. Did you ask me how love could ever submerge the resistance of the loved one or coerce his or her obedience, overpower the loved one's will? As Professor Oman says in a great sentence, "Love is content only with the victory that love can win." And love can use no other weapons than her own. And yet this has been the power of God all down these centuries that man looking at the weakness of his love thus wounded, battered, broken in death, men have not been able to keep up their enmities any more. There is nothing man can do at the end but break down before it. And so Paul says the weakness of God is too strong for men.

What do you mean by God's omnipotence? What do you make of that dilemma we were in? There is no dilemma at all for the simple reason if God be good that kind of omnipotence can never be mentioned in the same breath with it, the omnipotence that reduces the human personality to bondage and turns men into marionettes that degrade human nature. That kind of omnipotence is the last thing we would expect to be attributed to the Lord and Father of Jesus Christ our Lord. The only weapons God can use are the weapons of love, patience, longsuffering, ineffable kindness, generosity. You cannot blame a man who dies for a high end for not using weapons that would defeat his end. If God wins all along the line his victories in the only way he can win them, he has omnipotence in the only sense you can attach to that word.

We are not to measure God's purpose by these few short years. A thousand years are to him as a single day, but I know this: If I believe in Jesus Christ that history is not going to fail at the end. That there is a day coming when all heads will be bowed and through the love of Jesus Christ the empires of this world shall be his empires and he shall reign forever and ever, and all God's creatures from the lowest to the greatest of them will be crying then, "Hallelujah, for the Lord God of everlasting love omnipotent reigneth." I am sure I have not said enough along this line, but I must leave it.

I want to put these two things to you before I close. If that be the real nature of God, if in God here is that love that will bear anything, believe everything, hope and endure everything, if the truth about God is revealed to us in Jesus Christ and he says, "If any man will come after me let him take up his cross and follow me," what are you and I going to do about it? People speak often about bearing a cross as if they meant bearing some cross of disease, grief, loneliness, or a cross of shame. Now I do not doubt that meaning comes into what Jesus had

in mind, but when Jesus said "If any man would come after me let him take up his cross" he meant let him take up the cross of Christian testimony. He meant you and I, wherever we go, should verify the gospel by which we live and that we should let everybody see in us what Jesus is, what God is.

A Ruthless World

You know we are living in a ruthless world still, a world of the survival of the fittest, a world ruled by that policy of the jungle to do to every man what he wants to do, and do it first. And I have not any manner or shadow of doubt that what this world needs more than anything else is that you and I go out into it with the weakness of God, with the weakness of love, unable to retaliate, unable to take vengeance, unable to do anything but make the largest allowances, to give the benefit of the doubt, to be overflowing with a great virtue, and to forgive unto seventy times seventy.

This world has progressed in a thousand ways since Jesus lived, we have made immense progress, but in this we are still learning the alphabet and if any of you in this room today has any desire to do something very great for Jesus Christ, I beseech you to begin there, because that is the hardest place and that is the place where you can win the most magnificent, resounding, and authoritative victory for your Lord and Master.

You have all heard of Mahatma Gandhi. I am sorry that in Britain he created so much derision for I know there are two sides to him, but I would like to remember mostly, and maybe all the time this one. The Gandhi who teaches a class in India and who came in one day to his boys and said this: "One of you boys told me a lie yesterday, and for a punishment I am going to fast for two days." And he says he is not a Christian. He reads his New Testament, but he says he is not a Christian. Would you ever be ready to go to any of your children or fellowmen and say, "You wronged me yesterday, cut me to the quick, it is wrong and unjust and as a punishment I am going to fast for two days?"

And the other thing is this: Not only how we should behave to men but how we should behave to God. Who is sufficient for these things, who is ready to live like that except a man who has taken into his heart of hearts what the weakness of God means that God cannot retaliate, that he cannot take mere vengeance. His vengeance is not the vengeance we know about, it is a vengeance—if it could be called by that name—that is utterly redemptive. A God that cannot save himself, cannot spare himself, cannot give in with that love of his. Are you and I living close up to that kind of love? There is nothing else that is going to carry us through that testimony before our fellowmen, and yet if what I have been saying is true that is the heart of Jesus Christ, and that is the beating heart of God.

Would you tell me what Judas Iscariot betrayed? Did he betray the hiding place of Jesus Christ? I think it is foolishness to suggest that because they could have trapped Jesus any night in the Garden of Gethsemane. What was it Judas gave away? You see Jesus had ridden in spectacular triumph into that

(Now turn to page 590)

BOOK BROADCASTINGS

What the Writers have to Offer

Preachers and Preaching

God's Search for Man, by Karl Barth and Eduard Thurneysen. Round Table Press, Inc. 235 pages. \$2.00.

For a number of years Karl Barth has been one of the pre-eminent figures in modern theology. On account of his persecution by the Nazi and his firm stand for religious freedom the past year has brought him to the attention of an even larger public. A book of sermons coming in part from his pen is an event. Barth's earlier collection of sermons, *Come Holy Spirit* introduced this type of his material to American readers. *God's Search for Man* is a work similar in form and content. The sermons have been translated by Dr. George W. Richards, president of the Theological Seminary of the Reformed Church, Lancaster, Pennsylvania; Dr. Elmer G. Homrighausen, minister of the Reformed Church, Indianapolis, Indiana and Dr. Karl J. Ernst, Mission House Theological Seminary, Plymouth, Wisconsin. Dr. Homrighausen is the author of the preface. It would be interesting to know which sermons were preached by Barth himself and which are the work of his co-author, Dr. Thurneysen, minister of the Reformed Church at Basle, Switzerland, but we are not given an inkling of information in this regard. In speaking of the sermons Dr. Homrighausen tells us: "They were selected for us by Dr. Thurneysen from the various German publications in which they appeared. In arranging them we have not considered any particular sequence whether as to thought or author or text. A similar volume will appear shortly in German . . . They all breathe a vigorous faith in a time of great social tension."

Naturally these sermons give a clear view of the Barthian message. It is entirely possible that the reading of them might give one a better insight into the teaching of Barth than the study of several books about him. There are eighteen of these discourses. The titles themselves make an interesting study. Here are a few samples: "The Good Shepherd," "I Am the Lord," "The Mystery of the Gospel," "Paradise Lost," "The New Beginning" and "After Pentecost." As Dr. Homrighausen puts it, "Needless to say, these sermons are expository." Most of the texts are unusually long. For example, the sermon on "Miserable Lazarus" is prefaced by the entire story of Dives and Lazarus, and the one entitled "The Laborers in the Vineyard" has a text of twenty verses. On the other hand, two of the texts are as brief as those with which we are familiar in America.

The sermons themselves have the merits of expository preaching at its best and the faults of that type of preaching at its worst. They are by no means devoid of that straining to make points by means of a forced parallelism of which some of the most skillful expositors have now and then been guilty. And it must also be admitted that some

of the pages lack clearness of thought and incisiveness of expression. The reader can journey along for several pages and about the time that he begins to feel that he is getting lost in a wilderness of commonplace moralizing a thought will leap up from the pages which brings him into contact with the spiritual verities. Moreover, the book is characterized by the Barthian emphasis upon these fundamentals which are beyond both modernism and fundamentalism. The sermon, "Miserable Lazarus" is exceptionally stimulating reading. Here is a chance, if there ever was one, for Barthianism to show its sympathy with movements for social betterment. Nothing of this kind happens, however. Yet the fact of social responsibility is by no means ignored.

The person who is not acquainted with Karl Barth and his teaching is out of touch with one of the most significant movements of modern life. Barth's theology will appeal more to some than to others, but there is little doubt that its emphasis is one that our generation needs. In this book of sermons there is material which will bring us into contact with a phase of thought that is world-wide in its influence. L. H. C.

Special Day Sermons, by William H. Leach and J. W. G. Ward. Cokesbury Press. 330 pages. \$2.00.

The Protestant Church is reviving with a greater degree of interest than ever before the custom of having special day sermons. This volume seeks to offer suggestions for these days. The authors of this volume are well-known. Dr. Leach has written several volumes of homiletic material, his series entitled, "Sermons Hearts" being the best known. In his capacity as editor of *Church Management* he is in a position to know what the minister in the church is seeking. Dr. Ward is pastor of the First Presbyterian Church of Oak Park, Illinois. His pulpit is one of the most influential in the middle west.

Dr. Ward has prepared the sermons for each important day of the year to which some particular significance may be given. Dr. Ward has chosen some very original subjects in many instances. For New Year Sunday his theme is "The Magic Portal" with his text taken from Revelation 3:8. His Children's Day theme, "The Man of the Morrow" and his sermon for the last Sunday of the year, entitled, "A Tale That is Told" are further examples of Dr. Ward's ability to choose subjects which have attractiveness as well as artistic beauty.

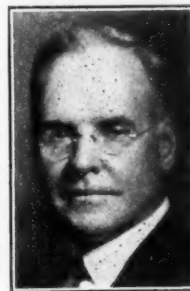
At the conclusion of each of the nineteen sermons in this volume Dr. Leach has outlined suggestions for worship. These suggestions include organ selections, choral selections, opening sentences, hymns, Scriptural readings, poems, prayers and benedictions. There is no duplication of material so that the reader has a variety of suggestions from which he may make his selection.

The special day sermon has an im-

portant place in the church. This volume which combines not only sermons for those days but also worship outlines restores to these special occasions the attention and emphasis which they merit. W. L. L.

Chapel Talks, by Elbert Russell. Cokesbury Press. 222 pages. \$1.00.

Duke University with its stupendous development has become one of the great institutions of America. It is pleasing to note that in a university which places emphasis upon professional training the School of Religion plays an important part and that the new chapel dominates the architectural group. The author of this volume is the Dean of the School of Religion. This volume contains the chapel talks which have proven so popular at Duke.



Elbert Russell

It is difficult to classify the material. They are certainly not sermons. And to the reader, at first, many of them lack unity. Pressed by time the author has succeeded in grouping illustrations and statements around a theme so that he can put a particular message across at each appearance. Few of them would take ten minutes for delivery. They might well furnish a basis for study for those ministers who wish to speak to youth groups, getting their attention and putting across a message in a very brief space of time.

Some have Bible texts, some do not. There is little theology but a great deal of religion. There is a loyalty to the evangelical faith which stands out in many pages. W. H. L.

Who Lives in You, by Raphael Harwood Miller. The Bethany Press. 156 pages. \$1.00.

Some of the most inspiring, illuminating and fundamental contributions to current religious literature are to be found in books of sermons. Good sermons, as a rule, make good reading. *Who Lives in You* consists of ten discourses by the minister of the National City Christian Church, Washington, D. C. Among Dr. Miller's sermon titles are "The Great Hunger," "The Wistful Prodigal," "Under the Law and above the Law" and "The Consecration of Gossip." Homiletically the book is somewhat hard to classify. It is rich in original thought. Now and then the reader meets quotations which are given such a setting that they are sure to make him do some thinking on his own part, unless he has completely given up all mental activity. For example, to meet the following sentence from Burke is an intellectual event: "Liberty must always be limited in order to be possessed." And Dr. Miller himself has the

PREACHING THE APOCALYPSE

By DANIEL RUSSELL

■ Written primarily for clergymen who, for any reason, have not yet fully realized the rich treasures of the Book of Revelation, which when rightly apprehended, yields abundantly the essential stuff of convincing and uplifting pulpit discourse. Laymen also will find it enlightening and spiritually educative.

Net, \$2.00, postpaid

LUKE THE EVANGELIST

A Study of His Purpose

By WILFRID L. HANNAM

■ Of this beautifully written and unique study of St. Luke, *Sir Josiah Stamp, G.C.B.*, says, "The real scholarship of the book, combined with its extremely fresh approach, should make it a mine of interest and a new outlook for minds and experiences of all types."

Net, \$1.50, postpaid

At the Better Bookshops
THE ABINGDON PRESS
NEW YORK CINCINNATI CHICAGO
Boston Kansas City Pittsburgh
San Francisco Detroit Portland, Ore.

power of writing sentences which are hard to forget. A typical paragraph reads as follows: "One can ask a little question of the Bible and get a little answer. There are small questions about the first chapter of Genesis and small answers for those who are superficial and little. So there is a small question about the Book of Jonah; and about the incarnation; and about the Atonement; and about the Resurrection; small questions about inspiration and the divinity of Christ, and sin and salvation, and the requirements of the saved life. Many a man thinks he can exhaust the Bible with a tin cup. There is plenty there to amuse and gratify little minds."

Although these sermons like Emerson's essays have that unity which comes from the whole discourse being grouped about one central idea, there seems to be a lack of a clear-cut outline. Another factor which does not militate for clarity is the tendency of the author to divide his material into too many inordinately brief paragraphs. The sermons, themselves, however, are of much more than average value. They have originality of thought, breadth of outlook and depth of spirituality. L. H. C.

Life at Its Best, by Avery Albert Shaw. Harper and Brothers. 109 pages. \$1.00.

This is an excellent title for a book of sermons in the Harpers Monthly Pulpit and the sermons themselves make excellent reading. Dr. Shaw is a prominent Baptist and last year was president of the Northern Baptist Association. After serving in a number of prominent pastorates he became president of Denison University in 1927. The title comes

from one of the ten sermons. Other arresting sermon titles are "A Rendezvous with Life" and "Creative Conflict." "Life in Four Dimensions" is a baccalaureate sermon and "Mothers and Spiritual Heredity" a Mother's Day sermon. Altogether the volume is a fine example of the combination of culture and Christianity. F. F.

Of Social Interest

The Church and Society, by F. Ernest Johnson. The Abingdon Press. 224 pages. \$1.50.

The Church and Society, by F. Ernest Johnson, Executive Secretary of the Department of Research and Education of the Federal Council of Churches, is a statement of his theory of the relation of the church to society. If I were to characterize his position in one word that word would be "realism." The book is the most trenchant analysis of the social question that has come under my observation. It is a radical departure from the conventional treatment and I suspect there will be many who will disagree.

He does not concur with those critics of the church who assume that the church is a weapon for changing the social order. He does not, however, oppose the contention that the church has a social function. He believes that it has. His disagreement would be as to how the social function of the church is to be exercised. This leads him to what seems to me to be his most original contribution to the social problem. He distinguishes between the Christian community as a "church" and as a "sect." The "church" reflects the sentiment of a cross section of the community of which it is a part. For this reason the church always lags behind the sect which is the minority group within the church. Hence, the social pronouncements seldom represent the mind of the church since they are made by these sects within the church and not by the church as a whole. It is the function of the church to make a place within itself for these sects for they provide the pressure which is to lift the level of the whole body making it more sensitive and more responsive to the finer implications of the Christian gospel.

To save the church from hypocrisy and ineffectiveness we must recognize that the pronouncements of these minority groups within the church do not reflect the feeling and attitude of the church. And this fact confronts the church with its immediate task of bringing about a sufficient internal discipline. "All social effort on the part of the church must be justified and maintained by a corporate discipline within its own fellowship." This position is developed more at length in his treatment of the church and the state. He feels that the indictment of the church is not that it has failed "to exalt the authority of the church as against the state, as an abstract principle, but that it has done so little to transform society by enjoining spiritual sanctions in the affairs of men."

Another point at which Dr. Johnson departs from the conventional is in his treatment of the church and the community. He holds that "the church has a function in relation to social work precisely as it has in relation to business and politics. That function is discharged chiefly by indirect participa-

• August Selection of the • Religious Book Club

HISTORY AND INTERPRETATION IN THE GOSPELS

By R. H. Lightfoot

The latest book on the fascinating subject of form criticism. "Professor Lightfoot of Oxford, in this scholarly volume, has expounded clearly and reverently the present tendency of German thought on the Four Gospels. The book will give a shock to many, but it is far better that we should know the conclusions to which continental scholars are being driven."—Dean W. R. Inge. \$3.00

July and August Books in Harpers Monthly Pulpit

HEARING THE UNHEARD

By Merton S. Rice

The 35th book in Harpers Monthly Pulpit by the pastor of the Metropolitan Methodist Episcopal Church, Detroit. Ten sermons. \$1.00

THRONE ROOMS

By Gaius Glenn Atkins

The 36th book in Harpers Monthly Pulpit by the well-known author and Professor of Homiletics in Auburn Theological Seminary. Ten sermons. \$1.00

The Conflict of Church and State CHAOS IN MEXICO

By Charles S. MacFarland . . . \$2

HARPER & BROTHERS, New York

tion." It is his conviction that social service is not the normal expression of the Christian motive. He challenges the contention that social services are more adequate when carried on under church auspices. "Social service should, as far as possible, be community functions carried on with all the spiritual guidance which it is the office of the church to give."

Dr. Johnson is no less a realist when it comes to the matter of social conflict. He feels that there is "something singularly unrealistic in the crusade of our church bodies against war." Absolute pacifism may be good theory, but the church is confronted with a fact and that fact is that we have social struggle. The church is obliged to relate itself to that fact, ugly though it may be. The author refuses to take the absolutist position because he is a relativist in ethics and is unwilling to chart his course for the future in indelible lines. His suggestion is that the "key to an ethical judgment must be found in an appraisal of the forces actually in play at a given moment." C. R. B.

The Fate of Man in the Modern World, by Nicholas Berdyaev, translated by Donald A. Lowrie. Morehouse Publishing Co. 120 pages. \$1.25.

It has been months since a book has intrigued and captured me as this one has. I must read it again, I must study it, although it held me spellbound during the first reading. To comment on such a book is difficult, it is better to try to share some of the choice morsels,

The theme of Chapter I is that the war was a judgment of history. Now in an age when religious authority has vanished we live in an authoritarian epoch. The author has this to say of the present situation, "Caesarism always indicates the end of an epoch." The second chapter, entitled, "Dehumanization," is most challenging. The greatest menace to human life he says is dehumanization. Capitalism, industrialism, communism, and fascism alike dehumanize men. "Karl Barth with his dialectic theology is the dehumanization of Christianity." "Freedom under capitalism has become a mockery of man's true freedom. The most liberal democracies have never known the spiritual bases of freedom."

The new forces in the world's life enumerated and discussed in Chapter III are: collectives, (Communist, Fascist, and Nazi) that control life and thought; national passion and racialism; and an epoch of Caesarism, a plebian uprising against the aristocratic element in culture. The concluding chapter, "Culture and Christianity," points to true Christianity as the only way out. A cultural renaissance is impossible, he says. The concluding paragraphs are most suggestive. "Only a form of socialism, which unites personality and communal principle can satisfy Christianity. . . . Christianity stands for man and humanity, for the value and dignity of personality, for freedom, for social justice, for the brotherhood of men and of nations, for enlightenment, for the creation of a new life."

I hope your interest has been aroused so you will buy and read this significant book. C. W. B.

The Jew and the World Ferment, by Basil Mathews. The Friendship Press. 186 pages. \$1.50.

Basil Mathews is eminently fitted by experience and temperament to write about the Jew in today's world. He does it in this volume with sympathy and clarity, handling the controversial phases of the subject with both breadth of view and firmness of conviction. "The Jew has stood at the grave side of all his persecutors" quotes Mr. Mathews from Dean Inge with approval. He makes a careful analysis of the reasons both Christian and Jewish for the age-old distressing situation, and shows the faults on both sides. He says that possibly one reason the Jew has never more fully accepted Christ is because the Christians have never really revealed him in their approach to the Jew. The range of the book includes a survey of the change from the old exclusive ghetto to the modern Jewish community, often indistinguishable by any mark of race or religion. There is a study of the ancient Jewish heritage, the modern forms of persecution in Germany and elsewhere, the Zionist movement, the dilemma of the Young Jew, and a frank consideration of the relations of Jews and Christians and of Christian missions to Jews. It is a most satisfying and helpful book and will do much to bring about a better understanding between Jews and Christians. W. R. C.

Social Salvation, by John C. Bennett. Charles Scribner's Sons. 222 pages. \$2.00.

To the rare company of young theologians who have followed through the heritage of Walter Rauschenbusch and are now carrying on the battle of

Christian thinking in territory which he did not live long enough to reach we must now add the name of John Bennett in this his first book. Hardly more than thirty, a son of the manse, well trained for his task, he is now on the faculty of Auburn Theological Seminary. Already known through his discerning articles on the social faith in recent years he has now given us the first fruits of his thinking. The headings of the six chapters indicate the theme: "Sin and Social Evil," "The Interdependence of Individual and Social Salvation," "The Relevance of Jesus for Society," "The Church as an Agent for Social Salvation," "The Search for a Social Eschatology" and "How God Works in Society." As the sub-title indicates the book is "a religious approach to the problems of social change." The author is mercifully free from the suggestion of bitterness, pessimism and intolerance which has vitiated the writings of some others on similar themes. His style is clear and the reader is never at a loss to know his meaning. No minister who tries to keep up with current thinking on the crisis facing us all today can neglect this book. It is a splendid start by a young man for whom we may well hope great things in future books. F. F.

Decisive Days in Social and Religious Progress, by Adna Wright Leonard. Abingdon Press. 155 pages. \$1.50.

This volume consists of five lectures delivered by the well-known Methodist bishop last summer at the Chautauqua Institution, Chautauqua, New York. Upon request of those who heard them they are now given larger publicity. The lectures deal with war, prohibition, religious education, missions and evangelism. Bishop Leonard has a vivid, gripping style. He packs his argument with facts. If any preacher desires to speak on any of these five important themes he will find a wealth of material in this book. F. F.

Missionary

The Foreign Missionary Enterprise and Its Sincere Critics, by Cleland B. McAfee. Fleming H. Revell Company. 190 pages. \$1.50.

This book is presented by the author as a "discussion of the theoretical and practical objections to missions with suggestions of the grounds of faith in the work which persist in spite of objections." It is composed of the answers to forty-seven criticisms of foreign missions raised by people who are sincerely interested in the work. They are grouped under five heads: those regarding the philosophy of the work, missionary personnel, conditions in home lands, field reports, and results. Dr. McAfee does not gloss over such weaknesses as may be found in the missionary enterprise. He frankly admits the validity of the criticisms when they are justified by the facts. In answering these forty-seven criticisms the author places at the disposal of the reader the wealth of knowledge he has gained by forty years of official connection with foreign missionary work. As a result the book is filled with invaluable materials for use in promoting the foreign missionary enterprise. It is sincerely recommended to anyone responsible for such work. Its usefulness can hardly be over-estimated.

Dr. McAfee's convictions regarding the foreign missionary enterprise are evi-

COKESBURY

NEW FALL BOOKS

SPECIAL DAY SERMONS WITH WORSHIP OUTLINES

By Wm. H. Leach and J. W. G. Ward

A new book offering to any preacher a wealth of preaching help for nineteen special days of the Church and secular year:

LABOR DAY . . . ARMISTICE SUNDAY . . . THANKSGIVING
. . . ADVENT SUNDAY . . . CHRISTMAS . . . THE OLD
YEAR . . . THE NEW YEAR . . . WASHINGTON'S BIRTH-
DAY . . . LOYALTY SUNDAY . . . GOOD FRIDAY . . . EASTER
. . . ASCENSION DAY . . . PENTECOST . . . MOTHER'S
DAY . . . MEMORIAL DAY . . . FOREIGN MISSIONS SUN-
DAY . . . CHILDREN'S DAY . . . INDEPENDENCE DAY.

In addition to the sermons and the many fine illustrations which they contain, each special day sermon is supplemented with worship programs for the day: Specially chosen organ and choir selections; hymns appropriate to the day; fitting Old and New Testament lessons; special-day prayers; etc. 330 pages. \$2

CHAPEL TALKS

By Elbert Russell

The dean of the School of Religion, Duke Univ., in a series of 62 chapel talks to the inquiring student body, graduate students, ministers, and members of the faculty. Each "talk" contains a definite sermon germ and each has at least one crystal-clear illustration from life, literature, or the Scriptures—all of which will furnish any minister with a fund of sermon ideas and preaching material of a high order. 222 pages. \$1

SERMONS ON OLD TESTAMENT HEROES

By Clarence E. Macartney

In this new series of sermons Dr. Macartney returns to his real preaching forte—that of clothing Biblical personalities with flesh and blood and making them live and speak to us helpfully for the needs of our day. Their mountain peaks of courage, boldness, and magnificent faith are unforgettably pictured. The lessons from their moments of weakness, cowardice, deception, and sin are driven home. With very few omissions, the major characters of the Old Testament are included among Dr. Macartney's eighteen sermons. 247 pages. \$1.50

A BOOK OF PRAYERS FOR YOUNG PEOPLE

By Richard K. Morton

Here are 121 prayers—a rich loaf of spiritual food, guidance of a high order for youth's individual and group devotions. The prayers are grouped under eight headings—Prayers of the Christian Life, Prayers for Young People's Meetings, Prayers for Students, Prayers for Business and Professional Workers, Prayers for Summer Camps and Outings, Prayers for Summer Schools, Prayers for Conferences. In many ways a book that will enrich the devotional life and Christian purpose of youth. Their pastors and counselors will also find it highly useful. 146 pages. GIR Binding. 75 cents

STORY SERMONS FOR BOYS AND GIRLS

By Charles Nicholas Thorp

It can be safely asserted that no more interesting Bible-centered story-sermon preaching can be found than the thirty-seven story sermons which Dr. Thorp offers preachers and junior-church leaders in this book. From Noah to Paul, the Bible personalities whom children love are used as ideals for character, thought, and deed. In each sermon the application is to the present—after the Biblical setting and the story are painted. 175 pages. \$1

COKESBURY PRESS
NASHVILLE At Your Bookstore

Would You Like to Have . . .

- AN INCOME if disabled by sickness or accident.
- \$3000 if you should lose hands, feet or eyes.
- \$60 to \$75 per month if temporarily disabled.
- \$3000 retirement fund.
- \$3100 for your family in event of your natural death.
- 6000 if death is accidental.
- ALL provided under our NEW, EASY-PAYMENT plan, which was especially devised to help you have what you want.

. . . Drop a Card to . . .

The Ministers Life & Casualty Union

15th Floor, Wesley Temple
Minneapolis, Minn.

9-35

Books for Pastors on Sex Education

Recommended by Neal D. Newlin, Domestic Relations Counselor and contributor to *Church Management*.

Marriage and Sexual Harmony by Oliver M. Butterfield. A small book of great facts for the married or those who plan to marry. 50 cents per copy.

Cokesbury Marriage Manual by William H. Leach. Contains much information for clergymen who seek to help those they unite in marriage. \$1.00.

The Sex Factor in Marriage by Helena M. Wright. A woman physician appraises the part that sex has in a happy marriage. \$2.00.

So Youth May Know by Roy E. Dickerson. Prepared as a guide for young people—both male and female. \$2.00.

The Mastery of Sex Through Psychology and Religion by Leslie D. Weatherhead. A comprehensive guide for the use of the pastor. \$2.50.

Wholesome Marriage by Ernest R. and Gladys H. Groves. The marital and social problems of married life. \$2.00.

Church Management Institute
406 Auditorium Bldg. Cleveland, Ohio

dences by the closing sentences of his book.

"There are no insuperable obstacles in the way of Christian duty; the missionary enterprise is such a duty.

"There are no permanent barriers to Christian joy; the missionary enterprise is a Christian joy.

"There are no final hindrances to Christian victory; the missionary enterprise is a movement toward that victory."

C. R. B.

Southern Baptists in the Great Adventure, by T. B. Ray, Sunday School Board of Southern Baptist Convention. 201 pages. \$1.25.

The beginning of God's great adventure in winning men is plainly explained. The missionary adventures from Paul to Carey are briefly sketched. The missionary adventures of the English and American Baptists are outlined. The Southern Baptists' later missionary adventures (1845-79), its wider expansion (1879-93) and reinforcements (1894-present time) are clearly described. At the beginning of each chapter in this book, a short outline of the contents is given. This excellent volume traces the missionary activities of Christians from Pentecost down to the present (emphasizing the Baptist and then later especially the Southern-Baptist work). This is a well-written book, and it is particularly adopted as a mission study text-book.

H. D. H.

At Worship

The Symphony of Life in D Minor, by Earl H. Thayer. Published by the First Congregational Church, Cleveland, Ohio. 213 pages. \$1.10.

The volume, containing 213 pages, is an analysis of personal motives and attitudes in facing difficulties in life and is organized on the basis of daily meditations for thirteen weeks for personal study or group discussion. Each meditation includes questions, comments, Scriptural passages and a prayer. Some of the prayers are by Cleveland ministers.

The unusualness of the book lies both in its subject matter and in its arrangement for purposes of personal meditation and group discussion. It makes a psychological approach to the motives and attitudes of the individual toward the troubles of life and to the social outcomes of personal faults.

Rev. Mr. Thayer attempts to show that trouble, with proper mental and physical adjustments, may be made to enrich and develop life rather than to make it miserable. He makes extensive use of illustrations from literature and history, interspersing these with a passage of Scripture and a prayer for each day in a period of thirteen weeks.

The book is designed to meet the religious and intellectual needs of persons who find themselves faced with questionings in the face of personal distress and social depression.

O. M. W.

The Pilgrim Hymnal. Pilgrim Press. In quantities, \$1.00 each. Single copies, \$1.50.

This is the 1935 edition of a hymnal known to many of our readers. It is a large book. The pages are not numbered but there are 510 hymn selections. Choir responses, responsive readings and incidental services bring the total of

numbered items in the book up to 658. It has several features of interest. One section has the social hymns of the church. Many of the newer hymns such as "Eternal God Whose Power Upholds," by Henry Hallam Tweedy, "Brother Man, Awake," by Oscar E. Maurer and "The Voice of God is Calling," by John Haynes Holmes are included. The worship section of the revised edition is entirely new and will be appreciated by all who are building worship programs.

W. H. L.

Handbook to the Hymnal, edited by William Chalmers Covert. Westminster Press. 566 pages. \$2.00.

This book has been prepared for a handbook and interpretation of the Presbyterian Hymnal of 1933. It supplies a very interesting source volume for users of this particular hymnal and for others interested in the great hymns of the Church. The order followed is that of the hymnal but comprehensive indices make the volume easily accessible for all. A most interesting section is that which gives the background of church worship and music. German, English, Scottish and Welsh sources are brought interestingly before the readers. Information in the volume, it should be pointed out, deals with the hymn tunes as well as the words.

W. H. L.

Junior-Youth Hymnal, compiled by Joseph N. Rodeheaver and Ruthella Rodeheaver. The Rodeheaver Company. 224 pages. Single copies 50 cents; in quantities, 40 cents.

This is a very satisfactory song book and hymnal for junior and youth audiences. One finds in it the historic hymns, old time gospel songs, a few Negro melodies and modern hymns. "Rescue the Perishing" has a place beside "This is My Father's World" and "Fairest Lord Jesus." In this particular it is worth while. The worship material offered has all been carefully prepared and is adapted to the ages at which the book is addressed.

W. H. L.

Various Topics

The Pastor at Work in Christian Education, by Henry G. Weston Smith. The Judson Press. 109 pages. \$1.00.

This book is not the product of a swivel-chair speculator on Christian Education. It is written by an active pastor who has tried out successfully the things he talks about. Dr. Smith is the pastor of Calvary Baptist Church of Norristown, Pa. His suggestions have been tested during an eleven-year pastorate in that church with the result that the "theory" has been wrung out of them and he is able to give us the residue in the form of practicable plans. He believes that "in the average church the strategic person in Christian education is the pastor." Therefore the book is designed for pastors. In the first chapter "The New Minister looks at His Task." In following chapters he treats of such questions as Organization, the Director, Growing Leaders, and Equipment. The pastor interested in promoting Christian education in his church will find valuable helps in the chapters on "Engendering the Spirit of Christian Education," "The Pastor Functioning in the Organization," and "A Balanced Yearly Program." A closing chapter on "Keeping the Thrill" tells how to maintain one's zest in the work.

C. R. B.

In the Steps of The Master, by H. V. Morton. Dodd, Mead and Co. x/448 pages. \$3.00.

The best substitute I know for an actual visit to Palestine is the reading of Dr. H. V. Morton's latest book *In the Steps of The Master* and Harry Emerson Fosdick's *A Pilgrimage to Palestine*. While the style of these writers is very distinctly different one may obtain through reading them a remarkably complete impression of those places

made sacred by the foot-steps of Jesus.

Dr. Morton has written many travel books but in the minds of many has here produced his masterpiece. The volume is profusely illustrated with more than a score of full page enamel reproductions of photographs taken by the author on his visit to the Holy Land. An unusual feature of the make up of the volume is the placing of two maps of Palestine and a large map of the city of Jerusalem on the inside of the covers of the book.

Of the making of travel books there is no end. But few travel books really take one travelling. In the reading of this book more than in any book I have ever read have I felt myself to be standing beside those seeing, moving and speaking. Especially vivid is the description of the visit to the church of the Holy Sepulchre where one literally sees the tears drop from the face of the sincere rustic as he lingers and lingers in the place which he dreamed of seeing all his life. For lay and clerical readers Dr. Morton has made possible an excellent vicarious experience of a trip to the Holy Land.

R. W. A.

Paying The Church Debt, by W. E. Peffley. Evangelical Publishing House. 42 pages. 30 cents each—\$3.00 per doz.

This little booklet has been prepared out of an experience covering nineteen years in Grace Evangelical Church, Lemoyne, Pa. First, the material and spiritual problems are cited along with taking account of stock. Next, the problem of building toward the future is faced as a joint enterprise between God and man; still debts and doubts had to be overcome. The means and objectives of financing the church building project on dedication day are discussed. The financial plan and organization committees are outlined. The promotion of the campaign is given in detail. God's promise as found in Malachi 3:10 is briefly commented upon. The permanence of the church's financial project and planning is treated. The enlargement and extension of the original church plans are given in brief. Balancing the budget and the church's financial plans and goals are given brief consideration. Be sure and read this booklet as it deals with a church's successful financial program.

H. D. H.

The Heritage of Asia, by Kenneth Saunders. The Macmillan Company. 224 pages. \$1.75.

This book, by an authority in Asian lore, is a good type of book for one whose knowledge of the Orient is more or less cursory. A great deal of selected information, the cream of what one wants to know about the Far East, is crammed between its covers. It attempts to set forth what makes India Indian and China Chinese and show how Japan chooses from each. It deals first with the classic personalities, books and eras in Asia and then presents the

New and Different!

**RICH IN HYMNS
OF YOUR
DENOMINATION**

*These Two Hymnals
Meet Present Worship Needs*

THIS is the 'good news' which thousands of churches needing new hymn books have been eagerly awaiting.

Write today for sample copies of these surprising hymnals that call out the spiritual reserves and vitalize belief. See and test these books that are capable of imparting a new spiritual impetus to Church and Church School.

"The Service Hymnal" retains the hymns that are familiar and precious. Adds much new material representing the latest and best in church music. Introduces descants for choir and congregation, chorals, metrical psalms and solo numbers.

"Devotional Hymns" is rich in hymns for use of children and young people as well as the treasured masterpieces of the ages.

Pastors, leaders, and church musicians are stirred and delighted by the freshness and beauty of these books and their music. Choirs and Congregations are enthused because these books retain the choicest hymns of the church while adding new material that lifts religious music to higher levels.

Send for SAMPLE COPY

Everyone devoted to a revival of 'old-time' Christian zeal should see these books. Unlike any others; superior and unique. Mail the coupon TODAY for returnable samples.

HOPE PUBLISHING COMPANY
ESTABLISHED 1892
only the best in song books

5709-L West Lake St., Chicago, Ill.

480 pages including responsive readings for every need of the church year. Price per 100 not prepaid, \$60.00.

The SERVICE HYMNAL

DEVOTIONAL HYMNS

288 pages with responsive readings. Price per 100 not prepaid, cloth, \$40. Bristol covers, \$25.

● THE SERVICE HYMNAL

Gathers the gems of Christian song from the hymnody of 2000 years. All hymns grouped by classification. A complete service book suitable for every church and any denomination. Sixty-five responsive readings cover the whole ecclesiastical year. A distinctive 'service' feature of the book is the abundance of choir material which avoids the necessity of separate books for the choir.

New plates, clean printing, good paper, strong binding with headband and breaker strip—russet grained Waverly cloth, title embossed in gold. Priced low for wide adoption at \$60.00 per 100 not prepaid. First classified Hymnal that is completely orchestrated.

● DEVOTIONAL HYMNS

A compact book for church and Sunday School retaining many of the features and all of the high musical quality of 'The Service Hymnal'. Under new copyright exchange agreements with other publishers much song material not accessible heretofore is now included; also 20 new hymns never before published. An all-purpose book, representing a 'challenge' value in musical quality and manufacturing standards.

Maroon silk basket cloth with headband, title embossed in gold. Price per 100, \$40.00 not prepaid. Bristol covers, \$25.00 per 100. Complete orchestration for sixteen instruments in nine books.

Hope Publishing Co., 5709-L W. Lake St., Chicago, Ill.

Gentlemen:—Please send me returnable sample(s) of your new book(s) as indicated below.

☐ "The Service Hymnal" ☐ "Devotional Hymns"

Name _____ Official Title _____

Address _____

Church and Denomination _____

We will be in the market for new books (Date) _____

Pastor _____ Address _____

Sup't. _____ Address _____

Hymnals now in use _____

three great modern reformers of the East, Gandhi, Hu Shih and Kagawa.

The second part of the book is most helpful. Most of us cannot be familiar with far eastern literature. We do not read the Rig-Veda, the Upanishads, Buddha or Confucius. Professor Saunders has selected much of the best of the literature of the Orient and gives it as illustrative readings. The well selected bibliography is most suggestive for the student who wants to read more in this general field.

H. W. H.

Home Missions, first of all, is the pioneering spirit of the church, adventurous and experimental, concerned with the frontiers of life.—Charles S. Detweiler.

The character of the future race will be elevated more by the men and women who go among the present groups with the simple kindness of a genuine Christian love, than by all the supercilious culture and all the selfish prosperity that can be displayed to them.

—G. Pitt Beers.

ASK DR. BEAVEN

What is the best attitude for a young unmarried minister to take toward his social life in a parish where he is pastor? Is not a minister as free as any other young man to make his dates and to form his friendships?

I think it is not so much a question of right as one of expediency; it is not so much a question of the goal to be gained, as the method by which a man gains his goal. A young unmarried minister ought to be expecting to get married. It is a handicap to him if he does not do so; both in his own life, in his home, and in his relationship to the church, he is better off if he is married.

While this is true, the method of reaching this end is a little more complicated, as I see it, than it is for the average professional man. The people of a parish normally idealize their minister anyway; his messages and his position tend to stimulate emotional reaction on the part of the people of his parish. Younger unmarried women, who have naturally idealized the man whom they are ultimately going to marry, find it comparatively easy to confuse their idealization about the man with the idealizations of religion which are presented by the minister. This is what makes the position of a young unmarried minister, who is unattached, rather difficult in the average parish.

Both the mothers and the daughters are wondering who is to be the girl. If he once begins to center on any one, the others immediately feel disappointment if not jealousy. The effect on the parish is not good. It is far better if a man makes his marriage, usually, from outside the parish. It is the ordinary experience, I think, that if a man makes his choice within the parish he ought to plan to move to another church before too long. In a few cases this is not true; ordinarily however, I believe, it is the experience.

If he is selecting his more serious friendships outside the parish, he must be most meticulous not to leave himself open to the suspicion of having courted some girl within the parish and then rejected her. He should mingle with his young people freely, paying no special attention to any one girl. He should be careful not to take one of them for a ride; he should take two, or three or four, if he can. He had better mingle with the young women in their homes, or in groups, rather than as a social date.

Things that would not be noticed in the average young man will be noticed in a minister. He professes to act on a higher level; he ought to do so. And if disappointed girl-friends are to yield to an easy temptation to criticize him if he does not choose them, let their criticism have as little actual basis to justify it as possible.

My final answer is, find the right girl, then get married as soon as you can.

How can a minister, in a congregationally governed church, go about the making of a change when the time has come?



Albert W. Beaven

In the congregationally governed churches it is usually true that, while there are not bishops or district superintendents, there are friends to whom one can turn to have his name brought to the attention of churches. It may be a state convention secretary, it may be the president of the theological seminary, it may be his former classmates in the school, or it may be some well-known clergyman whose name carries weight in the denomination. It is far better to have your name brought before a church by someone else than it is for you to place it there yourself.

Your natural method of approach would be to establish your contacts with these people to whom I have referred, and gain their consent to act in this capacity for you; then watch the vacancies that interest you, finding out about them through your friends in the ministry or through your denominational paper. Find out who is the chairman of the pulpit committee, getting his name and address, or failing that, get the name of the clerk of the church; set out this information in a letter, together with such data about yourself as you feel would be of interest to a pulpit committee, give also the names of several references—people who know about you, and send this to your friend, asking him, if he will, to place your name before the church, and to include in his letter such information from your letter as he thinks is of value. He should state that you would be glad enough to visit the church at its convenience, either to preach or to meet the committee; or, if you cannot do this, state the basis on which you would propose to make the contact.

If you have friends in the town where the church in which you are interested is located, it is not out of place for you to let those friends know who the chairman of the pulpit committee is, or who are the individual members of the pulpit committee, and let them speak a good word personally for you.

There are a good many ways, also, of indirect approach to the problem. The best known way, and the most effective, is to do as outstanding a piece of work as you can on your own field, so that attention will be called to it by your friends, and by all who observe the results in the church. It is fair, I think, if a man chooses to do it, to have the church clerk—or someone else on the

field—send in to the denominational newspaper from time to time items regarding the success of various projects which have been carried out in his church provided they do represent a bona fide piece of good work.

Another indirect method of advertising, if your work is genuine, is to seek through your friends an opportunity to tell about some special piece of work that you have been carrying on, speaking before a group of ministers, before an associational gathering, or before some denominational group. One needs to be careful in this, for if it is simply advertising and is not reality, it will do him more harm than good. Ordinarily speaking, if the work you are doing is outstanding or unique, or makes a real contribution to the solution of common problems, you will be asked to speak about it without such an invitation being stimulated by yourself. This is the best kind of advertising of which I know.

Another form of advertising, which is indirect, is to write up some project or experiment which you have carried out, for one of the ministers' magazines, or for the denominational paper. It may not be published, but if it is, it is a legitimate method of bringing your work to the attention of the public.

If you have had experience with a Children's Church, what ages would you include in each group? What kind of material is advisable to give each group, and where is it possible to get the material?

The Children's Church usually involves the children of the given grades within your Sunday school. Ordinarily the primaries are grades one to three, and juniors, grades four to six. My experience with what we called the Three Period Plan comprised all of these children up to age thirteen, inclusive. The kindergarten, or pre-school group, normally would be my themselves, either in a nursery or a kindergarten.

The material that you would use would depend on the nature of the church. If it is actually conducted like a church, with a worship service, it would normally have the framework of a worship program adjusted to the age-group which was meeting, with a children's sermon.

If you used the period for instruction, you would normally give courses supplementary to those which were given to the same children at the church school hour. This would be true if you were considering the instruction given at that time as a part of your general instruction program.

If, however, you did not consider it a part of your general instruction program, it might be an opportunity to give the children a much richer curriculum than they normally got at the church school hour. This is a fine place to introduce missionary education. Material for that purpose could be obtained from the Department of Missionary Education of your own denomination.

Such a period also gives a splendid op-

portunity for presenting Bible story material by dramatizing it in a way that would burn it into the minds of the children.

This would afford an opportunity also for the inauguration of some special projects of service, such as those outlined in Hutchins' *Graded Social Service in the Sunday School*, which I think can be gotten through your publishing house.

OUR SPIRITUAL RESOURCES

It is said that out in Arizona whole sections of that arid state are being made to blossom as the rose as a result of the great irrigation projects which our government is carrying on in that vast region. Valleys which have been nothing but sandy wastes are being made to bloom with strange flowers unknown even to botanists, the seed having lain ungerminated in the soil for centuries. But one of the wonders of all this is the way the water is secured for this great undertaking. Far up the mountains the water is gathered from a thousand snowstorms and confined behind great dams, and this water is then piped down thousands of feet to run giant turbines which, in turn, lift the water up hundreds of feet from beneath the desert, and pour it out in lifegiving streams to make beautiful and fruitful that desolate waste. In other words, the water is brought down from the hills that in turn it may lift water up from the depths to produce this miracle in nature.

Is not this a striking illustration of the refreshing downflow and uplift and outpouring of God's mighty grace through human channels of faith and prayer?

Jason L. MacMillan in *Great Sermons On Evangelism*; Compiled by A. Earl Kernahan; Cokesbury Press.

CHRISTIANS ON TRIAL

All Christians throughout the world are on trial. They are on trial on the basis of the mastery they reflect, a mastery to be caught only from the one Master who revealed to all men everywhere the Father. We choose Christ because under Him there is authority that can command us and change us and set us up as lights to the world. Under the authority of the Redeemer there can be nothing less than brotherhood.—*Samuel W. Hughes*, (at International Christian Endeavor Convention, Philadelphia).

PRE-WEDDING INSTRUCTION

"I have discovered a splendid way to give pre-marriage instruction," writes Rev. William George Edwards. "When a couple comes to me I ask them which service they wish me to use. It is a new idea to them and they usually request information about the various services. Then I loan them a copy of *The Cokesbury Marriage Manual*. In it are eight different services. They include the Episcopal, Methodist, Lutheran and several others widely used. When they bring the book back to plan for the wedding I notice that they have usually read the other parts of the book. They have a new idea of the religious, social and physical responsibilities of marriage. The manual gives them a bird's eye view which better fits them for the new life together. I keep two of these books so that I will never be without one when a couple comes to me."

This *Cokesbury Marriage Manual*, in pocket size, bound in flexible cover, black with silver on edges, is available at \$1.00 per copy postpaid. It may be secured from the Church World Press, Auditorium Bldg., Cleveland, Ohio.—Adv.

TWO SONG BOOKS

that promote *Spiritual Growth*

through wholehearted singing



A Book for young or old... in tune with the times.

An ideal book for Juniors, Intermediates, Young People.

TRIUMPHANT SERVICE SONGS

No song book we have ever compiled has met with greater response than TRIUMPHANT SERVICE SONGS. 295 inspiring, vigorous, triumphant songs, also scripture readings and complete worship programs. Round or shaped notes. Complete orchestrations. Priced very low. —\$25 per hundred in rope bristol binding. \$40 per hundred, bound in green cloth, gold stamped and strongly reinforced for durability. Not prepaid.

JUNIOR-YOUTH HYMNAL

A rich source for character growth of Youth today. Relates spiritual guidance and worship to everyday life. 226 songs with 34 programs and readings arranged in keys best suited to voices of youth. Carefully edited. Marvelous new waterproof binding that will not smear or spot. Dark blue binding, gold letter design. Single copy, postpaid, 50c. Any quantity, 40c each, not prepaid.

Pastors, Superintendents, Committee Members send coupon for free examination copy of either book

THE RODEHEAVER CO., (Send to nearest office)

CM 9-35

28 E. Jackson Blvd., Chicago, Ill.

124 N. 15th St., Philadelphia, Pa.

☐ Please send examination copy of TRIUMPHANT SERVICE SONGS

☐ " " " " JUNIOR-YOUTH HYMNAL

Name _____ Title _____

Name of Church _____

Address _____

City and State _____

THE RODEHEAVER COMPANY
CHICAGO, ILLINOIS PHILADELPHIA, PENNSYLVANIA

Not things, but the soul! An American explorer was making a forced march through the jungle bordering the Amazon. His native helpers labored heroically. All the first day and all the second day they pushed on, making extraordinary speed; but on the morning of the third day the natives made no move to start. The explorer summoned their chief and inquired the reason for the delay. "They are waiting," the chief said. "They cannot move farther until their souls catch up with their bodies." Is not this one of our troubles? We have been so busy satisfying our material needs that we have forgotten our spiritual needs.—*Miles W. Smith*.

The Cross of Christ repudiates the sin within our own lives. No man has truly seen the Cross unless he has seen that.

—V. J. Evans.

It was a stinging criticism made of the church by the man of wide experience who said that the only difference he could distinguish between his friends who went to church and those who did not was the matter of the habit. I hope he was wrong. Near to a certain town in the state of Oregon there is an Indian reservation in which there is a particularly virile Christian church. A visitor to that town was told by one of the merchants that when an Indian came into his store and asked for credit the question always asked the one seeking credit was whether or not he was a member of the Christian church. If he were a member of the church, his credit was unlimited. That is as it should be. Is this as it is in your community and mine?—*John A. McAfee*.

CHURCH VESTMENTS WOODWORK SILVER AND BRASS J. M. HALL Inc. AMERICAN DISTRIBUTOR for A. R. MOWBRAY & Co. Ltd. LONDON-ENGLAND	VESTMENTS For Clergy and Choir Materials by the yard TAILORING  Write for samples and prices J. M. HALL Inc. 174 Madison Avenue NEW YORK	STAINED GLASS WINDOWS  J. M. HALL Inc. AMERICAN DISTRIBUTOR for JAMES POWELL & SONS (Whitefriars) Ltd. LONDON - ENGLAND
--	---	---

THE HALL ORGAN CO. WEST HAVEN, CONN.

Each instrument individually designed
and constructed by Hall craftsmen

« » *Inquiries solicited* « »

Brightening up the Poster

By Milton B. Crist, Leonardtown, Maryland

WE make our Posters to be read—yet for the most part they are very unattractive. Long before I entered the ministry I was disgusted with the average poster that our Young People's Society used to advertise a play or social. But, not being "artistic," I thought there was nothing I could do about it. However I have discovered that I was wrong. Here is what I have done.

Coming to my first charge I hunted around the Parsonage attic and found a large old fashioned picture frame. This I cleaned and painted; then I secured a large piece of strong heavy card board which I cut to fit the frame. The next step was to find pictures suitable as illustration for the event that I desired to advertise. So to-day not a magazine or a Sunday paper goes through our house but what I look through it for colorful pictures that I can put away in my picture file for future use. The beautiful girls to be found on the cover of *Delineator* and *McCalls* will attract the eye of any passer-by when placed on a poster advertising a play. The colored advertisement of Ham, Jello, Cake, especially Strawberry Shortcake, will just make the reader's mouth water, if you are advertising a church supper or festival. Last Easter for a special poster of our Lenten Services I used the Hoffmann's Head of Christ which appeared in the Sunday Papers illustrating Dickens', *Life of*

Christ. There is just no end to the possibilities once you get started to save pictures.

After selecting the picture I get a piece of wrapping paper from the local store and thumb tack it on the heavy card board which is used as the backing to go into the picture frame. With poster paints bought in the Ten Cent Store I group the wording of my poster around the picture which has been pasted on the wrapping paper. It always makes a more attractive poster if you use more than one color for your printing. Nor do you have to be a good printer, for in the Ten Cent Store you can find wooden letters which can be traced by the average child. When you are finished you will be surprised at the result. It is well worth all the trouble.

The final step is to place your picture frame containing the poster in the window of the best store in town. And they will be glad to have it, for it will attract attention to their window.

Just one more suggestion. When the time comes to make posters there is always trouble finding suitable cardboard. Well, if you will just keep your eyes open and when you see old posters that have been distributed by some organization with more money than you have, and the date of their usefulness has passed, take them down and save them. The backs make wonderful posters and they won't cost you a cent. The

The Weakness of God

(From page 582)

city. Never was his splendor so evident as during the last week, and so often he left the priests in the lurch. They were ready to believe he had something in reserve, and what Judas did was to go to them and say, "You need not have a moment's fear, I know. He has made it known to us that he is ready to take anything you give him, bear any wound you deal him." And Judas went to the priests. That is why he walked so lightly-hearted into the garden, walked up to Jesus and kissed him. Any other man would have failed, any other leader would have shot him to the heart. He knew he need fear nothing, that Jesus would take anything. That is Jesus and that is God.

If God could wield any other weapons, could retaliate, could impose himself upon us, could coerce us it might be different. You and I would sit up and take notice, you and I would rise every morning and have to take care; but now, because he sits there waiting patiently, now because he surrounds us with the whisperings and pleadings of his love, now because he only suffers and suffers until we take it into our minds to come back from the far country and confess we have sinned and are no more worthy to be called his sons, for that reason you and I can be so utterly and damnably casual, careless, and ungrateful! How long are you and I going to keep it up?

You may remember that story of the French revolution how a girl there was carried at the head of a mob through the corridors of the royal palace and flung at last through folding doors where she fell on the floor bruised and bleeding. And the mob, in that curious way mobs behave, suddenly dispersed and left. And when she came to herself she found bending over her the beautiful face of Marie Antoinette, the queen, and it was the queen's voice that soothed her, the queen's hands that ministered to her and wiped her bruises and wounds; and the girl who had come hating her, to insult her, looked in that face and cried, "O, if I had only known you were like this."

How many of us are going back on that greatest day of our life, the day of death to the God who made us, the Redeemer who saved us saying, "If I had only known you were like this." Need we go back like that, any of us? Don't you see, don't you feel today what God is at the heart of him? That love that awaits, and suffers, and bears, and believes, and hopes all things. Will you not come to that love now and worship and adore it, and yield yourself up to it body, soul, and spirit, even as Jesus Christ in his love flung himself away for you?

store keeper will be glad to have you keep his walls clean. If you don't take them down they stay there until someone else wants to put a poster up and can't find a place save where the old one is located. After the Red Cross Roll Call I collected enough poster cardboard to keep me supplied for a long time. You make these up with the pictures and printing just the same, except that you do not put it into a frame. That is for your special—most important location. Try it. It pays. And it is fun.

The Source of Our Power

A Devotional Service Arranged

By Paul S. McElroy *

Hymn—Our God, our Help in Ages Past.
Tune St. Anne. Verses 1, 2, 3, 6.

Preface

In this half hour of worship here together let us endeavor through silence and meditation to commune with Him who is the source of all our power.

Poem

Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosom take,
What parched grounds refresh, as with shower!
We kneel and all around us seems to lower;
We rise and all the distant and the near
Stands forth in sunny outline, brave and clear!
We kneel, how weak! We rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong;
That we are overborne with care;
That we should ever weak or heartless be
Anxious or troubled when with us is prayer,—
And joy, and strength, and courage, are with Thee.

(—Archbishop Trench)

Organ or Piano Interlude—Take time to be Holy. (One verse)

Thoughts for Meditation—(To be given at intervals)

What a strange power there is in silence! How many resolutions are formed, how many sublime conquests affected during that pause when lips are closed, and the soul feels the eyes of her Maker upon her. (Emerson)

In quietness and confidence is thy strength. (Isaiah 30:15)

Commune with your own heart and be still. (Psa. 4:4)

My soul waiteth in silence for God only. (Psa. 62:1)

He leadeth me beside the still waters, he restoreth my soul. (Psa. 23)

Be still and know that I am God. (Psa. 46:10)

Drop thy still dews of quietness
Till all our strivings cease;

Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace.

Breathe thro' the heats of our desire
Thy coolness and thy balm;

Let sense be dumb, let flesh retire;
Speak through the earthquake, wind,
and fire,

O still small voice of calm.

(—Whittier)

The Lord is in His holy temple
Let all the earth keep silence before Him.

(Habakkuk 2:20)

For rich and generous silence
We thank Thee
Wherein our souls
Stunted and shrivelled and starved
In the arid desert of every day hurry
and strain
May rest and quietly grow and expand
Upward to Thee.

Organ or Piano Improvisation Poem

I built for Thee a quiet shrine
Where oft I sit alone
To wait for strength, or try to find
The faith for going on.

'Tis there, I sometimes say a prayer,
Faint mumbling of my strife,
Or ponder long with greater minds
The how and why of life.

I ask for faith, I seek for hope,
Sometimes I pray for signs,
Or ask for wisdom from Thy source
To match with other minds.

But only when I quiet wait,
And wait in patience long,
I find in faith the strength I need,
The strength for going on.

I find in Christ a way of life,
I even find the sign
For while I wait in patience
Comes: "Not my will, Lord, but
Thine."

(—Clara Marie Birky)

Sentences for Meditation—(To be given at intervals)

Let us think upon the words of men of old concerning the source of our power:

I will lift up mine eyes unto the hills from whence cometh my help; my help cometh from the Lord who made heaven and earth. (Psa. 121)

Our soul waiteth for the Lord, he is our help and our shield. (Psa. 33:20)

God is our refuge and our strength, a very present help in time of need. (Psa. 46:1)

The joy of the Lord is your strength. (Neh. 8:10)

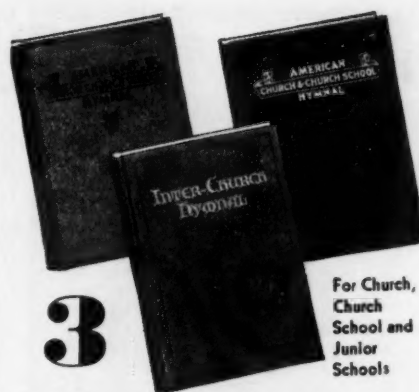
Know ye not that ye are the temple of God and the spirit of God dwelleth in you? . . . the temple of God is holy, which temple ye are. (I Cor. 3:16)

Hymn—O Master let me walk with Thee.
Tune Maryton. Verses 1-4.

Prayer

O God, our heavenly Father, to whom we look as the source of all our power, we pray that in the quiet of this hour we may gain some of that inward peace which only Thou canst give. From thy abundant source may we gain renewed strength to serve Thee more faithfully and more courageously.

Grant, O Lord, that this Christian fellowship may be strengthened not only from without, but also by unbounded love from within. May we keep in such close communion with Thee that our souls will be filled with Thy spirit.



3

For Church,
Church
School and
Junior
Schools

Great Hymnals

Long tested by leading churches. These books, unique in plan and scope, have more than met every musical need of church and school. Spiritually as well as musically, their use enriches the value of every service.

For the Church—"Inter-Church Hymnal," \$75.00 per 100, not prepaid. Single copy, \$1.00, postpaid.

For Church Schools—"American Church and Church School Hymnal," \$55.00 per 100, not prepaid. Single copy, 70c, postpaid. Orchestrated. **For Junior Schools**—"American Junior Church School Hymnal," 224 pages. \$40.00 per 100, not prepaid.

Mail coupon for sample copies and new free finance plans

Biglow-Main-Excell Co.

5709 - LC West Lake Street - Chicago
Send returnable samples and Free finance plan.

☐ Inter-Church Hymnal.
☐ American Church and Church School Hymnal.
☐ American Junior Church School Hymnal.

Official

Name..... Title.....

Address.....

Church & Denom.

Pastor Supt.



STEP BY STEP
AND NEVER IN DEBT

NOW every church can plan to have a modern BEAUTIFUL CHANCEL, then develop it only as fast as budgets will permit. Write for the NEW "KUNDTZ" PLAN and our brochure of the finest church furnishings at FACTORY-TO-YOU prices. Address Dept CM

THE THEODOR KUNDTZ COMPANY
1111 Broadway - New York 10, N.Y.



Choir Pulpit COWNS

Draperies, Hangings, etc. Fine materials, beautiful work, pleasingly low prices. State your needs. Catalog and samples free. DeMoulin Bros. & Co., 1161 S. 4th St., Greenville, Ill.

CHRISTMAS GREETINGS

With Christian Verses

21 Folders (Scripture Text) in a Gift Box
Costs \$0.50. Sells for \$1.00

50 Personal Folders and names imprinted free
Costs \$0.65. Sells for \$1.00

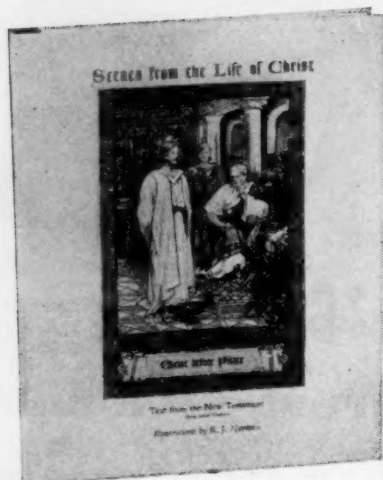
We also carry Gift Wrappings, and Every Day Box and two other Christmas Assortments.

Request samples.
All of these greetings are made in the U. S. A.

ANNA BELL ART STUDIO

Box 27 Elmwood Sta. Dept. M Syracuse, N. Y.

*Pastor, Orthodox Congregational Church, Manchester, Mass.



Scenes from the Life of Christ

THIS beautiful volume presents fifteen scenes from the Life of Christ with accompanying text from the New Testament (King James version).

It includes fifteen reproductions of Mr. R. J. Norman's paintings. The artist, a native of Plymouth, England, has devoted more than fifty years to stained-glass design and ecclesiastical decoration. During these years he has portrayed the characters of Biblical history in assignments for a great number of churches in England and America.

Blue Cloth Binding
Size 9½x12½
\$2.00 per copy

Order from your book dealer or
direct from publishers

Augsburg Publishing House
425-South 4th Street, Minneapolis, Min.

CHURCH FURNITURE
Everything for Church and Sunday School
use. From Factory to You. Fine catalog free.
DeMoulin Bros. & Co.
1163 South 4th St., Greenville, Illinois

UNION LESSON HELPS

on the International Uniform Lessons
are **ROOTED** in the **BIBLE**

Free from denominational bias or sectional flavor, Union publications can be used with safety in any Sunday school. Thousands of schools are finding them unusually helpful and interesting. They may be the answer to the Lesson Help problem in your school.

**Inspiring
Practical
Time-
Tried**

Write today for free specimens

American Sunday-School Union
1816 Chestnut St. Philadelphia, Pa.

His Automobile is His Throne

By Verne Giere, Chicago, Illinois

MY hobby is the automobile—always has been and always will be. I guess I was brought up as naturally on automobiles as the average infant is on its mother's milk. My father, an M. D., Dr. E. O. Giere of St. Paul, had one of the first automobiles in the state of Minnesota, a one cylinder six horsepower Oldsmobile. Ever since that first car my father has always had one or more automobiles on hand, for that is also his hobby. So like Topsy in Uncle Tom's Cabin "I just grow'd up," but in my case it was with automobiles. I learned to drive a "horseless carriage," as it was called in those days, when I was but a little chap sitting on my father's lap, and I have been driving cars ever since. That sounds like an old man talking about "the good old days." Nope, I am just a young man in years, still in my thirties, but I am an old man in automobile experience.

I had lots of enjoyment out of our first "Olds." It wasn't much of a car as measured by the cars of today, but in those days it was regarded as "some fine bus." Wherever we went people would come out and look at that "fire-spitting contraption," and many were the run-aways that "devil's machine" engineered; and whenever we stopped people would gather about that "startling invention" and, after giving it the once over, many's the time I heard some old-timer say it was just a crazy fad that would soon pass over. Horses were God-given and autos were Satan-given and that was that.

It's a long time ago now but I'll never forget that first car. I dreamed about it for weeks before it came. It was sent out from the factory in boxes. A man also came along from the factory with it and, when all parts had arrived, that "miracle man" put that car together right before our eyes. Thus we had our automobile "assembled" as we were solemnly told.

One of the surprising things about that first car was the fear many people had of riding in it. Seems laughable now because the fastest it could possibly go was only fifteen miles an hour, and that was only possible when every one of the six horses in the engine was trying to run in the same direction. But in those days there used to be "wild

stories" about automobiles blowing up. So many were the persons who refused to ride with us.

By the way, talking about that old-time Oldsmobile car reminds me of an old-time popular song. Believe I'd better put it down for it might bring back some old-time heart-throbs to some old-fashioned lovers and sweethearts. The song was entitled: "In My Merry Oldsmobile" and "chugs" along as follows:

"Young Johnnie Steele has an Oldsmobile,

He loves a dear little girl;
She is the queen of his gas machine,
She has his heart in a whirl.

Now when they go for a spin, you know,

She tries to learn the auto, so,
He lets her steer while he gets her ear,

And whispers soft and low:
Come away with me Lucille,

In my merry Oldsmobile;
Down the road of life we'll fly,

Automobubbling, you and I.
To the church we'll swiftly steal,

Then our wedding bells will peal.
You can ride as far as you like with me,

In my merry Oldsmobile."

That was considered some "horseless carriage song"—"In those dear old Crinoline Days, with old-fashioned people in their old-fashioned ways; When the girl a fellow courted, Was the girl he married and supported."

Sure, the airplane is a mighty fine present-day "contraption," that is for those who like to go up in the air. But as far as I'm concerned I'm here to stay on good old terra firma; and I'm perfectly content to drive over hill and dale in my modern automobile. Guess I belong to the old-timers when it comes to a personal hobby.

THE PLAY OF THE MONTH

The Frederick B. Ingram Productions of Rock Island, Illinois, publishers drama issued from time to time a comprehensive booklet of the above title. It gives a detailed analysis of plays recently published and other information valuable for all those working with dramatic groups. Articles by authorities on drama are interspersed with the play selections so that it is really a magazine devoted to drama. We suggest that you send to the publishers asking for the latest copy and that your church be put on its mailing list.

A child who from earliest childhood is led to make social usefulness a normal part of everyday life grows naturally into the full rounded Christian citizen. The Christian home is the place where the religion of Jesus takes root and grows into full flower and fruitage.—*Julius Fischbach.*

Dictatorship is swifter, more certain of its objective, more rewarding of worthwhile results. But it is also more crushing and devastating of human spiritual values.—*R. E. E. Harkness.*

Source of Power

(From page 591)

Inspire us to new endeavor—among our friends, in our church.

Let us pray for: (Direct sentence prayers may follow)

Hymn—For all Thy saints who from their labours rest. Tune Sarum. Verses 1, 2, 6.

Benediction

And now unto Him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen. (Ephesians 3:30-31)

ILLUSTRATIVE DIAMONDS

SELECTED BY PAUL F. BOLLER

OVERCOMING EVIL WITH EVIL

In his widely read novel, *Magnificent Obsession*, Lloyd Douglas tells about a student, named Dawson, who became infuriated at the manifestly unfair treatment he received at the hands of a professor. As the leading character in the book meets this angry and despondent fellow student, he inquires whether he is going to have tea with the Dean, manifesting a rich vein of humor. But Dawson is grim. "Naw—I'm going to tell him I'm through and that they can all go to hell!" Then Bobbie replies with telling remark: "That would be a great blunder, Dawson. They might go—and where would that leave you? You see, my son, every time you send a man to hell, with whom you have had close personal contacts, he takes part of you along with him. And then, some fine day, when things are ever so much better with you, and you need to collect all there is of your scattered personality for some noble purpose, a considerable chunk of you is missing—and—and you have to go to hell after it."

That is inevitably and invariably the result of attempting to overcome evil with evil. It just cannot be done! It is the height of folly to attempt it.

G. Ray Jordon in *Faith That Propels*; Cokesbury Press.

BEWARE OF SECRET FAULTS

The late minister of Barony Parish, Glasgow, Norman MacLeod, tells how once in Skye he watched an eagle rise with a calm sweep of its mighty wings and proud in its strength. All of a sudden in mid-air, it paused and fluttered and fell with a thud on the hillside. He went to see the cause of the eagle's sudden fall and found the dead bird with a torn and mangled weasel in its talons and with the weasel's tiny teeth fast in the noble bird's heart. The eagle had picked up this creature and soared away to its nest with it and had forgotten the nature of this creeping creature. The weasel had wriggled its way through the talons of the eagle and fastened on its heart. The bird discovered its danger too late for its grip was the grip of death. Think of these two creatures. One is an ugly, creeping beast of the field. The other is the king of birds, sweeping the air as on the wings of some strong angel. Beware of secret faults for they will not lie quiet in our hand, but will cling and will be always working their way to our very heart. We may rise high, but if there is a secret sin rising with us, it will bring us very low. "Be sure your sin will find you out."

Alfred Bright in *Prize Sermons*; William H. Leach, Editor; Cokesbury Press.

A NEW MOTIVE FOR BUSINESS

From even a shoe-shining stand there comes an illustration of service for the kingdom of God. In Cleveland, Ohio, lived Joe Lucas, a Negro, the proprietor of a shoe-shining stand. He had received a good education and was once offered an important post by Booker T.

I entered once a home of care,
And penury and want were there,
But joy and peace withal;
I asked the aged mother whence
Her helpless widowhood's defense;
She answered, *Christ Is All*.

I saw the martyr at the stake,
The flames could not his courage
shake,
Nor death his soul appall;
I asked him whence his strength
was given;
He looked triumphantly to heaven,
And answered, *Christ Is All*.

Author Unknown

Washington. But for twenty-six years Joe Lucas remained at his stand, without a single vacation. There he always kept ten young Negroes at work, all of whom were in high school, college or night school. The business could have been conducted with a smaller force and with larger profits to the proprietor. But he estimated that the stand could earn enough to keep ten boys in school. Hence his policy. So for twenty-six years this inconspicuous man kept ten boys of his own race in school. He conducted his shoe-shining business for no other purpose. When banks, factories, mills, railroads, shops and other business enterprises are conducted with like motive, the kingdom of God will have begun its reign in our industrial life.

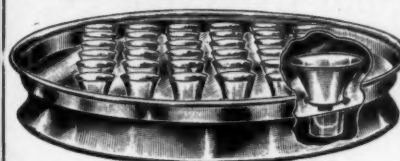
James H. Franklin in *The Never Failing Light*; Missionary Education Movement.

PICTURING ONE'S JOB

Quite as helpful is the practice of picturing one's job in high terms rather than low ones. One day, at the reunion of a class which had graduated from college twenty years before, a stockbroker who had accumulated an immense fortune approached a classmate who had spent the years since graduation teaching in a preparatory school. The stockbroker, who had a fine scorn of non-financial achievements, said, with a half-concealed sarcasm, "So you teach Greek!" There was a moment of embarrassed silence, and then the teacher answered quietly, "No, you're wrong. I teach boys. Greek is what I start with." Those words suggest the right and the wrong way of interpreting any career. We may count the work involved as a narrow cage within which a rebellious spirit paces wearily, always seeking a way of escape to some broader world. Or we may regard the same task as a doorway through which a creative personality goes out day after day to serve and bless other people. What one man calls the dull job of discussing Homer another, and a far more discerning, man recognizes as the superb responsibility of training the men of the future.

James Gordon Gilkey in *Managing One's Self*; The Macmillan Company.

DIETZ Communion Service



Noiseless and Sanitary. The Peer of Services for a Quarter Century

Dietz "ON TIME" Emblems

Beautiful—Dignified—Economical. Now the Standard Reward Emblem of Thousands of Sunday Schools throughout the land.



A yearly Rolled Gold Enameled Pin with interchangeable numerals from 1 up to 50 years and four quarterly emblems.

THE LATEST APPROVED SUNDAY SCHOOL SUPPLIES

SEND FOR THE NEW RALLY DAY AND CHRISTMAS CATALOG

Free to Teachers and Officers

A full line of Rally Day material and all requirements for your Autumn activities is ready. A treasure mine for the Sunday School Worker.

WHATEVER YOUR NEEDS—WRITE

WILLIAM H. DIETZ

20 E. Randolph St. Chicago, Ill.



PULPIT AND CHOIR GOWNS

Workmanship unexcelled
Pulpit Hangings—Bookmarkers
Custom Tailoring for Clergymen
Church Vestment Specialists
for over half a century

COX SONS & VINING - INC.
131 EAST 23RD STREET, NEW YORK, N.Y.

CHURCH FURNITURE

IN

Wood, Marble & Brass

CHARLES SVOBODA

5232 Oakland Street Philadelphia, Pa.

Central University

CORRESPONDENCE SCHOOL

Established 1896, has enabled hundreds of ministers to continue their university work "in absentia." Competent faculty. Individual instruction. Reasonable fees. Write for further information and catalog.

CENTRAL UNIVERSITY

Irvington, Indianapolis, Indiana

*"For the
Soul Grows Large
by Giving"*



The MASTER'S PENCE

THIS is an easy way for your members to give, yet it is productive for your church. The circular bank is three inches high, 2 $\frac{3}{8}$ inches in diameter. It bears the picture of a cross, a suggestion for giving one cent per meal, and two very good prayers to be used as grace at meals. Urge your people to place the bank on the dining table. Each day as grace is said, the coin, penny or more may be dropped into bank.

The box will also have a date when it should be returned. During the summer months, when many families take extended vacations, this bank will go with them. If properly used it will come back, filled with coins, for the work of your church.

Remember 1 cent per meal means 3 cents per day, ninety cents per month. With several in the family this means an income for the church.

PRICE OF THE MASTER'S PENCE BANKS

Single Banks 5c; per dozen \$.50; per 100 \$3.75. Delivery Prepaid when Remittance accompanies order.

CHURCH WORLD PRESS, INC.

AUDITORIUM BUILDING

CLEVELAND, OHIO

Far too many people are possessed of the idea that their personal likes and dislikes are the criteria of what is right and wrong. This is not necessarily sense, logic, or morals.—Curry M. Spidell.

Your missionaries are everywhere loyal to Christ and his Kingdom, and express this loyalty in the varying aspects of the missionary task.—J. W. Decker.

Much preaching today is simply a matter of tossing oratorical duds into spiritually deserted dug-outs.—Gordon Palmer.

God is calling upon us to share one

another's burdens and so fulfill the law of Christ. The sorrows, the joys, the problems and the trials of life which belong to another, I am to take to myself as a faithful member of an eternal partnership.—R. S. Beal.

Youth can contribute an energy an enthusiasm, a courage, and an idealism which is characteristic of itself, and which is not found among older people in anything like such a degree.—Jessie Burrall Eubank.

Character is not an heir-loom, it must be achieved by each man.

HAVE WE LOST EVERYTHING?

I recall in part a story told by Robert E. Speer of a business man who, at the time of the "crash," sent word to his minister that he had "lost everything." The minister went to see him and the following conversation took place.

"I am very sorry to hear of the death of your wife," said the minister.

"My dear sir," replied the business man, "you have been misinformed. My wife is very well and has been my help and stay in this disaster. I have never fully realized before her devoted love."

"Oh," said the minister, "I may have been misinformed but I do regret the disloyalty of your sons since you lost everything."

"What?" exclaimed the business man. "You are surely mistaken again. Each one of my four sons has come home and offered to place every penny he has at my disposal. I never knew how loyal they were to me until now."

"That may be true," said the clergyman, "but I knew you would find out that your real friends were very few when they learned that you had lost your money."

"What do you mean?" said the business man. "I never knew I had so many unselfish friends until this, my day of great trouble."

"Then," demanded the minister, "what do you mean by saying that you have lost everything? You have lost a few thousand dollars, it is true, but see what you have found—your wife and sons and their unstinted loyalty, your many friends with their unselfish fidelity. What do you mean, sir, by saying that you have lost everything?"

Ray Freeman Jenny in *Speaking Boldly*; Fleming H. Revell Company.

HOW IS YOUR APPETITE?

"How is your appetite?" the doctor always asks when he comes. If the patient hasn't any appetite, he is sick. Healthy people begin to be in want of wholesome food about three times every day. Let me as a minister of religion ask that same question of everyone who reads these lines. "How is your appetite? Do you hunger after righteousness? Is there something within you that is athirst for the sense of fellowship with the living God? When you are at your best, your mind the clearest, your heart the purest, do you crave certain forms of satisfaction which lie deeper than these surface pleasures as they come and go?"

Charles Reynolds Brown in *Have We Outgrown Religion?*; Harper & Brothers.

GOOD WORK WELL DONE

L. P. Jacks has been one of the most eloquent preachers of the ethics of workmanship. He tells the story of a famous surgeon who was falsely supposed by some to be an atheist. His reply was, "If you want to know what my religion is, come and see me operate." Good work well done is the highest service we can render unto God and man. Jesus said, "The works that I do, . . . these bear witness of me." Work cannot be a curse if we see in it the greatest opportunity to show the sincerity and nobility of our life. It is a blessing where it is approached as a chance to reveal our faithfulness and accuracy, and the greatest skill we can acquire. True it is, "We earn our living by the quantity of work done; we save our souls by its quality."

Clarence Tucker Craig in *We Have An Altar*; The Abingdon Press.

A Quiet Hour with George Matheson

The following devotional moments are from a book, "Voices of the Spirit," of George Matheson, distinguished Scottish divine of the past generation. We have thought that it might be interesting and helpful to our readers to have him lead in this quiet hour

THE MODE OF DISCERNING THE SPIRIT

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.—I Cor. II: 14.

AND so there were Agnostics in Paul's day too! There were those who called themselves "natural men"—the men of the five senses. They refused to believe that anything was in the universe which did not come through these gates. And yet in that conclusion they were most unnatural. The largest part of what I call Nature never came to me through the five gates. Where did I get my idea of beauty? Came it from the hilltop or from the valley or from the plain? Nay, nor from anything without my own soul. Where did I get my sense of music? Came it from the vibrations of the air? All the vibrations in the world would not make one note of music; the kingdom of melody is within me. Where did I get my thought of natural law? Came it from the observations of science? Science itself would have been impossible if that thought had not been born before it. It came from my own mind—from that sense of order which belongs to mind alone; I never could have seen it in the stars if I had not first felt it in my soul.

A Prayer

O Thou that comest not through the five gates, help me to discern Thee by Thine own light. Teach me that there are other gates than the five. Tell me that there are portals more golden than the eye or the ear. Once didst Thou call a disciple blessed because he saw in Thee what flesh and blood could not reveal. Be mine that blessedness for evermore. Enable me to see Thy glory beneath that form which was more marred than the sons of men. Help me to detect Thy majesty gleaming through the rent side and the pierced hands. Teach me to recognise Thine uplifting above the earth in the very hour of Thy humiliation upon the cross. Inspire me with the knowledge that Thou art a king in the very moment when Thou art disrowned by Pilate's judgment seat. Show me the power of Thy sacrifice, the glory of Thy shame, the strength of Thy gentleness, the empire of Thy love. When I have received Thine image in my heart nothing shall be so natural as the vision of Thee; when Thy Spirit of unselfishness

is mine Thy beauty shall be spiritually discerned.

THE SPIRIT'S RECOGNITION OF CHRIST

No man can say that Jesus is the Lord, but by the Holy Ghost. I Cor. XII:3.

The thought is a beautiful one. Paul says that all worship is participation in that which we adore. And verily he is right. Worship is the homage of the heart, and the heart can only pay homage to that which is already in it. If I admire the beauties of Shakespeare I must be myself a Shakespeare. However much I acknowledge his lordship over me I can only do so by reason of a kindred spirit; the light which shows him to be above me is his own light in me. I may be a mute inglorious poet; I may never be able to write a line in my life; never fit to give forth one note of song. But if my heart has thrilled to the accents of the Swan of Avon, if my soul has bowed down before the majesty of that which it instantaneously feels but could never have expressed, I have already the clear and certain evidence that the germ of the same genius sleeps in me.

A Prayer

My soul, art thou seeking a test of whether thou has the Spirit of Christ? Art thou desirous to know whether the life that dwelt in Him dwells in thee? Not long needest thou wait for an answer. There is a test for thee which is infallible, unimpeachable. Is Christ to thee an object of admiration? Does there rise within thee a thrill of rapture at the sound of His footsteps passing by? Does there wake within thee a flutter of the heart as His voice reaches thine ear? Does there vibrate within thee a chord of music as His accents fall upon thy way? Does there swell within thee an infinite longing to be like Him to be near Him, to be one with Him? Dost thou feel thyself to be poorer than before, meaner in thine own eyes than ere He had crossed thy path? Then thou art already like Him, thou has already His Spirit. Thou art like Him because thou seest Him as He is—beautiful. If thou wert not like Him it would be impossible for thee to see His beauty; thou wouldst be able to look only on His marred visage. But thou hast seen beneath the marred visage. Thou hast bowed before a glory not made with

(Turn to page 597)

"JUDITH"

A Biblical Play in four acts suited for Church Groups interested in the Drama.

This and Fifty other full-length and One Act Plays described in our next issue of Plays of the Month.

Write for your complimentary Copy of catalog now.

Plays of the Month
PUB. BY
F. B. INGRAM PRODUCTIONS, INC.
ROCK ISLAND, ILLINOIS

H. S. BROWN, Inc.

For 15 years the best in MOTION PICTURES for Church use.

Offers wide selection of Religious films in 16mm as well as in 35mm.

Join our guaranteed 16mm Film Club Service for substantial savings.

Please send for free literature
6 North Michigan Ave., Chicago, Ill.

INSPIRE
YOUR CONGREGATION

Your Church Needs
The GREENWOOD WEEKLY BULLETINS
(WITHIN REACH OF EVERY CHURCH)

PUBLISHED BY
THE GREENWOOD COMPANY
READING, PENNSYLVANIA

« CHOIR ROBES »

COLLEGIATE
CAP AND GOWN COMPANY
20 East Jackson Chicago, Illinois
366 Fifth Ave. New York City
Champaign, Ill. Columbus, Ohio

Magnificent Obsession

By Lloyd C. Douglas

The book that made Lloyd Douglas. At your booksellers. \$2.50.

WILLETT CLARK & CO.
NEW YORK CHICAGO

THE best in choir music by the most outstanding composers can be purchased at only a fraction of the usual cost

Order now
for fall . . . Announcement
on request.

The Choir Library, Inc.
Box 1201, West Lafayette, Indiana

INDIVIDUAL COMMUNION SERVICE



Send for Folder and SPECIAL OFFER at low prices. Tray and 24 glasses \$6.50 up. Extra Glasses \$1.00 dozen. Collection and Bread Plates. Pastor's Sick Outfits, etc.

THOMAS COMMUNION SERVICE CO., Box 546, Lima, Ohio



MOVIE EQUIPMENT. Complete Stock. New and Factory Rebuilt Moving Picture Machines. Sound Equipment. Screens. Booths. Opera Chairs. Spotlights. Stereopticons. Film Cabinets. Portable Projectors. M. P. Cameras. Generator Sets. Reflecting Arc Lamps. Carbons. Tickets. Mazda Lamps and Supplies. Send for Free Catalogue "G."

MOVIE SUPPLY CO., LTD.
844 So. Wabash Ave., Chicago

Church Furniture

Complete sets or individual pieces built to order. Communion Tables, Pulpits, Reading Desks, Baptismal Fonts, Pews, Pew Cushions, Altar Crosses, Collection Plates.

Write for catalog

● KELTNER MFG. CO., 81 Main St., Ashley, O. ●

CHURCH FURNITURE

DIRECT FACTORY PRICES

Pews, Pulpits, Pulpit Chairs, Communion Tables, Altar Vases, Altar Crosses, Baptismal Fonts, Sunday School Furniture. We allow for or sell your old equipment.

Catalogue and details on request.

REDINGTON CO. Dept. B SCRANTON, PA.

COMMUNION WARE OF QUALITY



In Aluminum or Silver Plate
BEST MATERIALS - LOWEST PRICES
FINEST WORKMANSHIP
Send for Illustrated Catalog

INDIVIDUAL COMMUNION SERVICE CO.
ROOM 302 1701-03 CHESTNUT STREET, PHILADELPHIA, PA.

A Genuine Pipe Organ

For the Price of Imitations—
costs no more than a Good Piano

Wicks Company, builders of famous Cathedral organs, offers a remarkable pipe organ of finest quality at the cost of a good reed organ or piano. Solves all problems of space and expense. Prices as low as \$775.

Representatives wanted in every leading city and county. Write for details stating whether interested in purchase or agency.

WICKS PIPE ORGAN COMPANY
DEPT. CM HIGHLAND, ILLINOIS



Classified For Sale and Exchange

The Market Place for Men, Ideas, Church Supplies and Service

Rate for Advertisements inserted in this Department:
Five cents per word; minimum charge, 75 cents

Address Classified Department

Forms close 5th of month preceding

CHURCH MANAGEMENT, Auditorium Bldg., Cleveland, O.

Illustrated Dramas. 150 cleanest Talking Pictures and Broadway plays set to beautifully colored slides, religiously applied. Great for increasing attendance, reaching strangers, attracting youth. "Green Pastures," "Crusades," "Les Miserables," "Little Women," De Mille's "Ben Hur," etc. Catalogue free. Dr. Henry Rose, Haverhill, Mass.

For Sale: Three full sets of books. "Men of The Kingdom." (14 vols.) "The Popular and Critical Biblical Encyclopedia." (3 vols.) "The New Practical Bible Encyclopedia." (6 vols.) All in good condition. The best offer takes them. Rev. Calvin J. Graves, Medford, Wisconsin.

"The Trial of John Doe"—a novel, fascinating, appealing method of presenting Annual Church Budget. 25c copy. Three copies needed for presentation. Address Rev. Vincent D. Beery, 318 N. 63rd St., Philadelphia, Pa.

For Sale: Multigraph, Dictaphone, Suitcase Projector and films. Addressograph. Stereopticon. Good condition. A Bargain. Presbyterian Church, Auburn, Washington.

Church Printing Samples. Send stamps for postage and we shall be glad to send you samples of bulletins, cards, programs, etc., used by churches and ministers, which have come to us. Church Management, Auditorium Building, Cleveland, Ohio.

Christian Workers Everywhere—Sell "Go To Church Seals." 90c profit every dollar sale. Send Ten Cents for saleable dollar sample and sales plans. None free. Help yourself and help the church. This is the biggest money-maker of the year. Send to-day—Now! J. F. Snyder, Publisher, 110 Crestmont Street, Reading, Pa.

For Sale: Cutaway coat with vest. Size 37. Tailor-made, \$60. Priced, \$12. Good as new. Address Box 1133, West Palm Beach, Florida.

One 8 x 12 foot Press and 21 fonts of type with leads and furniture for sale. Write Rev. Paul P. Brown, Columbia Station, Ohio.

Will trade \$55.00 Camera, 3 1/4 x 5 1/2, plate or film-pack, for Victor Stereopticon. Box 801, Iron River, Michigan.

Christ Victorious by P. C. Herbert. This is a thirty-eight page study in the Book of Revelation. It takes the Bible book out of the realm of the fantastic, giving the historic, sensible interpretation in a language your laymen can understand. Postpaid, 25c per copy. Church World Press, Inc., Auditorium Building, Cleveland, Ohio.

"The World's Greatest Passion Play," depicting the entire Story of the life of CHRIST. This Crowning Achievement is more elaborate than the OBERAMMERGAU Stage Play, complete story in 5 Reels. (NEW) 16 MM. Safety Film. Religious! Soul-Stirring! Heart-Reaching! Rent or Purchase. Write—Hemenway Film Co., 37 Church St., Boston, Mass.

Marriage and Sexual Harmony, by Oliver M. Butterfield. Sound, simple, practical, definite and detailed information about the sex relationship in marriage. A valuable booklet to place in the hands of youth contemplating marriage. Recommended by doctors, ministers and educators. Fifty cents, postpaid. Church World Press, Inc., Auditorium Bldg., Cleveland, Ohio.

Stereopticon Slides: Sermons — Lectures — Stories! Seeking the Lost; Prodigal Son; What Think Ye of Christ? Yellowstone Park; David Livingstone; Abraham Lincoln; Ben Hur; Other Wise Man; In His Steps; Sign of the Cross; Her Mother's Bible; One of His Jewels; Pilgrim's Progress; Passion Play; Boy Scouts; Esther; The Man Without a Country. Any song you desire. Slides made to order. Christmas and Easter specials. Postal card brings complete list. Standard Slide Bureau, Oberlin, Ohio.

Marriage Certificates; Wedding Books: Samples sent upon request. Ask for catalog and price list. Keep the samples at half price or return them. Prices from 13c to 60c—all good. Paragon Publishing Co., Lexington, Kentucky.

Art Windows for Small Churches. A new European paper now available. Send twenty-five cents for sample assortment. Box "B", Church Management.

USED PEWS

We have excellent modern used Pews for sale. Low prices. Sample sent for inspection. Send list of Pews required.

Renovated Pew Co.

Janesville

Wisconsin

HAYFEVER

ASTHMA and SUMMER COLDS are unnecessary. Complete relief only \$1.00 Postpaid. Nothing else to buy. Over 40,000 HOLFORD'S WONDER INHALETS sold last year alone. Mail \$1.00 today for full season's relief to THE DANEE CO., 252 HENNEPIN AVENUE, MINNEAPOLIS, MINNESOTA, or write for Free Booklet.

HAMMERMILL 20 Lb. BOND LETTERHEADS AND ENVELOPES

Printed to Your Order, Neatly Boxed, Prompt and Postpaid

	Price per	100	250	500	1000
Letterheads, 20 lb. Bond White or Colors, any size	-----	\$1.00	\$1.75	\$2.50	\$4.00
Envelopes to match, 3 1/4 x 6 1/2	-----	1.00	1.75	2.50	4.00
Both Letterheads and Envelopes	-----	1.50	2.50	4.00	7.00
Letterheads 8 1/2 x 11 with Envelopes 4 1/2 x 9 1/2	-----	2.00	3.00	5.00	9.00
Letterheads 7 1/2 x 10 1/2 with Envelopes 3 3/4 x 7 1/2	-----	2.00	3.00	5.00	9.00

We have pleased thousands of churches and pastors. Mimeograph Bulletins, Programs, Cards, Tickets, Announcements, and all forms used by Church and Pastor. Satisfaction Guaranteed. Send for Samples. BE SATISFIED.

JUST RIGHT STATIONERY J. R. S. JUST RIGHT SERVICE Dept. M., 800 Stewart Ave., COLUMBUS, O.

George Matheson

(From page 595)

hands. Thou hast recognised a kingdom amid the emblems of the dust. Thou hast revered a lordship hid in a servant's form. Thou hast detected a loveliness that concealed itself in the miry clay. Therefore thou art like Him; thou hast the impress of His image in thyself, for that which thou lovest is already half thine own. No man can say that Christ is Lord but by participation of His own Spirit.

THE CONTINUITY OF THE SPIRIT

There are diversities of gifts but the same Spirit. I Cor. XII:4.

Paul says that the Spirit of God must be everywhere or nowhere. It must not be something which is limited to one corner of a man's nature; it must run through the diversities of all his gifts. All his gifts must tend in one direction—the direction of self-sacrifice; this is that sameness of the Spirit which makes the most varied acts the acts of one religious life. Does it seem to thee an impossible thing that a man should be religious throughout—should be able to pray without ceasing? Nay, but thou has forgotten the nature of religion, the nature of prayer; it is the giving up of thyself. And canst thou not give up thyself in everything as well as in one thing? Is the gift of song meant in the sanctuary for the praise of God and in thine own dwelling for the praise of thyself? Nay, is it not alike for God and man something given to create joy? Are thy prayers in the house of God offerings to the Heavenly Father and thy wishes in thine own house offerings merely to this world? Nay, but thy wishes must themselves be prayers—golden desires that thy good may be the good of all.

Spirit of Christ, Spirit of the crucified One, let all my gifts be permeated by Thee. Let my reason be Thine; bathe it in the stream of Thy sacrifice that it may come forth seeking truth for itself alone, truth at any price, truth though it lead to martyrdom. Let my will be Thine; wash it in the fountain of Thy blood that it may come forth bound with that chain of love whose bondage is perfect freedom. Let my imagination be Thine; merge it in the ocean of Thy love that it may come forth filled with the ideal of Thy beauty. Let my heart be Thine; rest it with Thee on the bosom of the Father that it may come forth desiring nothing which Thou desirest not and loving nothing which is not loved by Thee. Let my manner be Thine; plunge it in the wave of Thy self-forgetfulness that it may come forth sparkling with that grace which flows from unconsciousness alone.

THE BOND INSURANCE PLAN

What It Proposes

1. To transfer the church mortgage from the bank to the members and friends of the church.
2. To reduce the interest rate paid by the church to 3%.
3. To exchange the bank mortgage notes for twenty-year real estate bonds.

Do You Wish to Know More?

If your church is burdened with a debt which might be eased through this method we shall be glad to have you write us for the information blank and analysis chart.

CHURCH MANAGEMENT INSTITUTE

Fourth Floor Auditorium Building

Cleveland, Ohio

Get Ready for the Bible Anniversary

ON October 4, 1935, the first printed English Bible, a translation by Myles Coverdale, was issued. Churches throughout Christendom will celebrate this four hundredth anniversary during the fall months. In special commemoration the Guild of Inspirational Drama will issue as its September play

THE COMING OF LIGHT

By MARCUS L. BACH

3 MALE, 2 FEMALE CHARACTERS

TIME REQUIRED: 30 MINUTES

THIS play will be sent to all subscribers of the Guild. You may secure this and the next nine plays to be issued, with sufficient copies for the entire cast, through an annual subscription which costs but three dollars. Use the coupon below and secure enrollment in this unique and worthwhile drama service.

ENROLLMENT BLANK

Guild of Inspirational Drama

404 Auditorium Bldg., Cleveland, Ohio

- ☐ Enclosed find \$3.00. This is for enrollment in the Guild of Inspirational Drama to begin with the September play. I understand that this entitles me to ten dramas with sufficient copies for the entire cast.
- ☐ Please send me.....individual copies of "The Coming of Light" at 20c per copy.

Name

Address



This matchless song book aflame with the spirit of power has brought new life to many churches. The wealth and appeal of its hymns of Devotion, Atonement, Second Coming, Bible, Invitation, Consecration, etc., make it a potent aid in winning souls. Pastors and superintendents declare enthusiastically that "Tabernacle Hymns Number Three" has power to rouse the careless, recover the fallen and restore wanderers to the fold.

NEW BOOKS—NO BUDGET COST

More than 1,000 churches have experienced the renewing power of this matchless song collection without adding one cent to their budget obligations. Unique plans stimulate interest and activity in all church departments. Coupon brings details. Write today. Prices: In silk cloth, gold stamped, \$50.00 per 100. Durable paper cover, \$32.50 per 100, not prepaid. Orchestrated.

TABERNACLE PUBLISHING CO.
324-L North Wacker Avenue, Chicago, Illinois
Gentlemen: Please send returnable sample of "Tabernacle Hymns Number Three" and details of Budget Saving Plans.

Name _____ Official Title _____
Address _____
Church & Denom. _____
Pastor _____ Supt. _____

BELL & HOWELL
Filmo
Movie Cameras and Projectors
for use in your Church

CLARK'S ADTYPE
BRONZED COPPER
CHURCH BULLETIN BOARDS
also ART BRONZE TABLETS
MEMORIAL and GIFT PLATES
ILLUMINATED CROSSES
W. L. CLARK CO., Inc.
LAFAYETTE STREET NEW YORK
Manufacturers of products
FULLY ILLUSTRATED CATALOG ON REQUEST

FOLDING CHAIRS
Brand-New Steel Folding Chairs. Full Upholstered Back and Seat. Rubber Feet. While they last \$16.00 a dozen.
Redington Co. Dept. 90 Scranton, Pa.

CHOIR GOWNS
PULPIT VESTMENTS
Hangings Ornaments Fringes
Furnishings and Supplies
CATALOG FREE ON REQUEST
The C.E. WARD Co. New London, O.

Parsonage Kitchen

By Betty Barclay

NEW USE FOR PINEAPPLE JUICE

Your doctor will tell you that fruit juice is an important part of your diet and your children's, and Hawaiian pineapple juice will most certainly meet with his approval. This natural juice, packed just as it is extracted from succulent sun ripened pineapples, is an excellent source of Vitamins A, B and C. It also provides minerals and is considered so beneficial that it is being served in hospitals where a nutritious fruit juice is desired.

Children who don't drink milk willingly will most likely smack their lips over a Pineapple Milk Shake suggested below. And for a hot weather beverage, surprise and delight your family or friends with Iced Pineapple Coffee.

Pineapple Milk Shake

(One Serving)

- 1 cup milk
- ¼ cup Hawaiian pineapple juice
- 1 scoop ice cream (vanilla)

Place all ingredients in a mixer or a mason jar and shake well. Malted milk may be added if desired.

Iced Pineapple Coffee

- ¾ cup sugar
- ¾ cup water
- ¾ teaspoon grated orange rind
- 3 cups cold coffee
- ¾ cup Hawaiian pineapple juice
- ¾ cup cream

Boil the sugar, water and orange rind together for 10 minutes. Cool, strain and add cold coffee. Just before serving add pineapple juice and cream. Serve in tall glasses filled with cracked ice.

SUMMER FOR MAYONNAISE

Salads that are not available during cold weather may again be enjoyed. Heavy dishes give place to lighter ones. Here are two particularly delicious recipes for this time of year:

Appetizer Mayonnaise

(for appetizer salads)

- ¾ cup Hellmann's or Best Foods French Dressing
- ¼ cup Hellman's or Best Foods Real Mayonnaise
- Clove of garlic

Rub bowl in which dressing is to be mixed with outside of clove of garlic. Slowly add French dressing to real mayonnaise, beating constantly.

Makes 1 cup mayonnaise.

Fresh Strawberry Cream Mayonnaise

(for fruit salads)

- ¼ cup Hellmann's or Best Foods Mayonnaise
- ¼ cup fresh strawberries, hulled and crushed
- 2 tablespoons confectioner's sugar
- 1 tablespoon lemon juice
- ¼ cup cream, whipped

To real mayonnaise add strawberries, sugar and lemon juice, and fold into whipped cream.

Makes ¾ cup mayonnaise.

A Vitamin Salad

"Get your vitamins from fruits and greens," says the doctor. "Get them in dishes that appeal to the taste" is my

honest advice. Here is a recipe well worth trying:

Orange Vitamin Salad

(Serves 4)

- 4 to 6 small oranges
- Lettuce
- ¼ cup grated coconut
- ½ cup grated carrots

Pare oranges and cut in thin slices. Cut slices in halves. On lettuce-covered salad plates, arrange a circle of orange slices, being generous with fruit. Sprinkle with grated coconut and grated carrot. Serve at once with mayonnaise, into which ¼ as much orange juice has been thoroughly blended.

Do you want something "different" for the family—something that will "just touch the spot" at the evening meal? Then try one of these tasty, healthful, easy-to-prepare macaroni dishes. Either recipe is very easy to follow, and the result is very easy to enjoy:

Macaroni With Tomato Sauce

Break the macaroni into short lengths. Cover with plenty of boiling water and boil until soft, twenty to thirty minutes generally being required. Stir occasionally with a fork to prevent sticking to the kettle. Turn into a sieve and drain thoroughly. Place in the serving-dish and cover with tomato sauce. Serve grated cheese with it. This cheese may be mixed with the tomato sauce.

Baked Macaroni With Cheese

- 2 cups macaroni, broken into short lengths
- ¼ pound grated cheese
- 2 tablespoons butter
- 1½ cups milk
- Salt and pepper

Boil and drain the macaroni as directed in the preceding recipe. Arrange a layer in the bottom of a pudding-dish. Over it sprinkle some of the cheese and scatter over this bits of butter. Add a sprinkling of salt and pepper. Fill the dish in this order, having macaroni on top, well oiled with butter, but without cheese. Add milk enough to just cover well and bake until a golden brown hue, one-half hour usually being sufficient. Serve in the dish in which it was baked.

Ginger Pear Jam

- 4 cups (2 lbs.) prepared fruit
- ½ to 1 cup diced crystallized ginger
- 7½ cups (3¼ lbs.) sugar
- 1 bottle Certo

To prepare fruit, peel, core, and crush completely or grind about 3 pounds fully ripe pears. Dice about ½ pound crystallized ginger.

Measure sugar and prepared fruit, tightly packed, into large kettle. Add ginger, mix well, and bring to a full rolling boil over hottest fire. Stir constantly before and while boiling. Boil hard 1 minute. Remove from fire and stir in Certo. Then stir and skim by turns for just 5 minutes to cool slightly, to prevent floating fruit. Pour quickly. Paraffin hot jam at once. Makes about 11 glasses (6 fluid ounces each).

• THE EDITORIAL PAGE •

No, this not the Promised Kingdom

THERE are among the readers of *Church Management* many who jubilantly welcomed the dawn of the New Deal with its emphasis on social justice as the beginning of the promised kingdom. Now they are admitting that somewhere the plans have gone awry. Shorter worker hours, elimination of child labor, the redistribution of wealth already under way through a program of taxation should have brought an era of unselfishness and service. But it has not worked out that way. We are a long way from the injunction of the Sermon on the Mount: "Give and it shall be given you."

In a rough way that philosophy of Christian service, instituted in the great sermon of Jesus, has influenced human society. It has been especially strong in those of Nordic heritage who have combined the morality of Christianity with the spirit of achievement. Youth raised under the capitalistic system may have been influenced to fit into the scheme of the money masters. But there was one inherent doctrine which they could not escape. That was that success would come to the man who gave of himself. If he had ideas he was to give them. He would be rewarded. If he had a strong body he was to give that and a reward would follow. Every youth who went out to prepare for life had the inherent desire to achieve his success through his contribution to the world.

Take those strong pioneers who set out to harness the plains, mountains, mines and fields. This philosophy was back of them. It gave them the spirit of conquerors. They did not ask for subsidies. A strong body, a keen mind and a chance to create was all they craved. Given that they would master nature. And the surprising thing is that they did master it. Forests were transformed into profitable farms. The desert became a garden. They builded good homes for themselves, established their cities and governments, erected churches to the glory of God and became good citizens.

The philosophy of the new deal has perverted this idea of wealth and character creation. For creation it has substituted the doctrine of division. It is a vastly different thing for one to dedicate himself to the creation of some thing worth while than it is to demand a redistribution of the wealth which some one else has created. The New Deal has put the emphasis upon distribution rather than creation. Yet any one knows that there must be creation before there can be distribution.

The advocates of this philosophy of distribution assume an accumulated wealth which can be divided. Money is not wealth. As Mr. Ford said the currency system is merely a plan of book keeping. You can't create wealth by juggling the figures. Neither is machinery nor buildings

wealth. Wealth rests in the economic mind and plan combined with human energy and creative desire. There is no wealth apart from creation. There is no wealth apart from human energy.

The Soviets of Russia have been much more sensible than some of our American economists. The people there are to share. But the leaders pointed out that the wealth created had been dissipated by their masters. Before there could be sharing there must be a period of creation. So they immediately launched an extended program of intensive toil in farm and factory, shop and mine.

Distribution, rather than creation has become the magic word for Americans. It was the philosophy back of the chain letter craze. If every one would write a letter and put in a dime and there would be dollars for all. It is the philosophy back of the Townsend plan. Four of us have \$200.00. But I take it on Monday, Joe takes it on Tuesday, Fred has it Wednesday while Bert has it Thursday. In that way we each have \$200.00 so our total assets are \$800.00. Our wealth has multiplied four times. The way to get rich is to get more people into the chain.

There can be no question but that the Christian obligation of sharing rests upon those who have acquired a goodly share of the material things of life. We are for taxation on incomes and inheritances. But we cannot ignore the fact that such a distribution can, and today is, being vitiated by the idea that sharing is for others, not for ourselves. As creative instinct and desire are being curbed through the emphasis upon a plan of wealth distribution, the seeds of future poverty are being sown.

The wise preacher is going to keep to his Christian philosophy. He believes in social justice. He wants a government for the people and by the people. But, at the same time, he appreciates that national prosperity, as well as personal happiness, depends upon the desire to give and to serve. It is the Christian way of making one's mark in the world.

The Key is Getting Worn

YES, I know that I am the key man. I have heard that before," said the preacher. "Little chance a minister has to forget it.

"I doubt if there has been a church conference or promotional meeting held in the past hundred years without a reference to it. If the missionary boards get together to do something they start by getting hold of the preacher—he is the key man.

"Then whenever there is any religious-civic program on the local leaders get together to think a way out. Their thinking gets just to the point of saying, 'the minister is the key man, we will get in touch with him.'

"He is the key made for the denominational papers, for the civic alliance, for the community fund, for the drive for orphaned Arabians, for the temperance cause, for the united mass meeting, for the tuberculosis league, for the special building campaign.

"The key is used so much to unlock the door that it has been badly worn and is not as effective as it one time might have been.

"For the past generation we have been investing money in workers' conferences, young peoples' retreats, women's activities, religious educational training schools. We may have taught the layman something about the Bible but we have failed to get him to a point where he can accept responsi-

bility. It is still the lock to be turned. The pastor is the key man.

"Now don't come around and suggest that I take this new program for you. If you must work in my church think up a new one. The name *key man* is worn out, hackneyed, painful and distressing. You are too bright a man to use it. Some day some of you bright fellows—bright enough to get out of a pastorate before the depression hit us—will think up a church program which does not make the minister the key man.

"I don't care much what your program is. If you can figure out some way of getting it across without making the minister the key man I shall support it."

One Good Turn*

A Story for Youth

By Albert D. Belden of London

CAN you complete the sentence? I expect so but in case you cannot, "One good turn deserves another," as the little dog said as he turned round on the hearth-rug before settling down to sleep.

Some thirty years ago, two young American lads, who were students in the Leland Stanford University in the United States of America, found that they could not continue their studies because they had not enough money; but one of them, who was a very bright young man, indeed, as you will think when you hear his name, had an idea. He suggested that he and his friend should organise a great concert for the town. He had noticed that the celebrated pianist, Paderewski, was in America, and he thought they might get him to come to the town, and by organising the concert and taking the profits they might make enough to continue their college course.

The two young men set to work. They communicated with Mr. Paderewski, who agreed to come for \$1,600; they then hired a great hall and had tickets printed and posters printed, and worked hard to make the concert a great success. Paderewski came and played in his own wonderful way, but, when the proceeds were all added up, the poor boys found themselves short of Paderewski's fee by \$400.

They went to him with \$1,200 and on the top of them they put a promise-to-pay note for the remainder. But Paderewski had by this time been asking questions, and he had heard something, and he got out of them the story of

what they were up to; then he calmly tore up the promise-to-pay note and took the \$1,200 and divided it in half and gave it to the two boys, and told them to get on with their studies. For all of which, you may be sure, the young men were very grateful.

The years went by, the Great War came and passed, and Paderewski, the great pianist, was now the Prime Minister of the new State of Poland. Famine was raging in Central Europe, and Paderewski's people were suffering terribly. But before he could make an appeal, the news having reached America, food ships were speeding across the seas

laden to the full with wheat for Poland, addressed to Paderewski from Herbert Hoover, the great organiser of the American Relief Administration. The young student at Leland Stanford University was repaying his debt to Paderewski.

Some time later, Paderewski, hearing that Mr. Hoover was in Paris, at once took train to get across the Continent to shake hands with the man who had given his country such real help. After Paderewski had thanked him, Mr. Hoover said: "Ah! Mr. Paderewski, you don't know me, I see," and then reminded him of the two young students he had helped after that unsuccessful concert so many years before.

Always have a good memory, boys and girls, for the kindness that others show you, and if you cannot pay it back to them, do your best to pass it on to others.

"One good turn deserves another!"

A Dozen Depression Commandments

By Kenneth S. Leary

"All the congregation . . . journeyed from the wilderness . . . according to the commandments of the Lord." Exodus 17:1

1. Thou shalt revive that faith in self, in man and in God. Believe in the ultimate goodness of things. Prosperity lies under your own cloak.

2. Thou shalt not look like a graven image. Smile sometimes. It is easier than scowling.

3. Thou shalt not curse this world. Dare to be different. Do the best with what you have.

4. Remember every day to keep it happy. Do a good deed—or a dozen—daily. Save Sunday for the great things of the soul.

5. Honor thy children. Play with them a bit. They don't understand the stock market. Live longer.

6. Honor "Mother Earth." She still produces. Natural resources are still here.

7. Thou shalt not kill thyself with worry. Today is the tomorrow you worried about yesterday. Drive out fear. Live daily.

8. Thou shalt be honest. It will soon be in fashion again.

9. Thou shalt love thine enemies. You made them. Folks need love. You need friends.

10. Thou shalt not deny the depression but don't substitute it for eternity.

11. Contribute something to civilization before it is too late. Eternity is NOW. Immorality is HERE.

12. Join the parade of progress. Wasn't that some depression?

*From The Prince and the Lemons, by Albert D. Belden. Allison & Co.

Index for Volume Eleven

October, 1934, to September, 1935, Inclusive

INDEX BY AUTHOR AND TITLE

[A]

Author	Title	Page
Adams, Thomas	The Artist in the Soul (Sermon)	293
Albright, Raymond W.	Are Mysticism and the Social Gospel Incompatible?	424
Andrus, Floyd H.	"I'm from the Church" A Drama of the Every Member Canvass	229

[B]

Bailey, A. J.	Cantata of the Cross	572
Bach, Marcus L.	Above These Voices (Drama)	26
	Resurrection (Drama)	341
	Jewels of Cornelia, The (Drama)	395
	Days to Come	569
Baldus, Fred	Waukegan Puts on a Practical Go-To-Church Campaign	289
Ballard, Frank H.	Through the Eyes of an Englishman	92
	The Signs of the Times	187
	Anglo-Catholicism, a Criticism and a Rejoinder	397
	Gentlemen, the King!	573
Barclay, Betty	The Parsonage Kitchen	479, 513, 598
Barnard, Harold H.	Gone to the Dogs (Hobby)	494
Bartholomew, Marshall E.	Why Not Use the Recoll?	571
Beaven, Albert W.	Ask Dr. Beaven	43, 96, 202, 252, 360, 472, 588
Belden, Albert D.	One Good Turn	600
Black, James	Godliness is Gain (Sermon)	79
	The Fruits of Righteousness (Sermon)	405
Blair, Samuel	"You Would, Would You?"	180
	Hiking, a Healthful Hobby	535
Boller, Paul F.	Illustrative Diamonds	44, 98, 146, 198, 254, 314, 368, 420, 470, 546, 593-594
Brown, Raymond Hunter	Benedictions	500
Burnet, Adam W.	Love in Action (Sermon)	185
	The Seamless Robe (Sermon)	334
	Jesus' Promise to Faith (Sermon)	451
	The Weakness of God	581
Buttrick, George A.	Doubt Diversified with Love (Sermon)	15
	Three Men Trudging (Sermon)	223

[C]

Carrington, W. O.	Build a Bigger Life (Sermon)	237
Cashman, Robert	Pith and Point	5
	"I Charge You"	257
Clauson, O. E.	Postal Cards Bring Lenten Story	236
Clinton, John D.	Ten Useful Lists	83
	My Fireplaces (Hobby)	457
	Printer's Ink Kinks	564
Coad, D. S.	Pith and Point	476
Crawford, Nell	The Benediction	422
Crist, Milton B.	Candlelight Service in Rural Church	127
	Raising the Church Debt	280
	Brightening Up the Poster	590
Cropps, Frederick W.	A Good Friday Vesper Service	347

[D]

De Boer, Dowle G.	Canaries Provide Recreation (Hobby)	284
Denham, Mark	As a Matter of Fact	480
DeWolfe, Carrie L.	The Nativity (Christmas Pageant)	119

[F]

Foulk, Paul Levi	Sand Table Experience	256
	Electric Maps for DVBS	418
Franklin, S. F.	The Preacher and Special Privileges	67
Funnell, Alfred Jennings	Pulpitgrams	65
	The Church Wheel	235

[G]

Gaylord, C. R.	What Did Happen?	241
Giboney, E. P.	Planting Trees	82
Graham, Thomas W.	Jeremiah (Sermon)	131
Giere, Verne	His Automobile is His Throne	592
Gunn, Charles Groshon	Belmont Plan Stirs Southern Presbyterians	441
	A Preacher's Morning Prayer	502

[H]

Haines, Elwood	Every Member Canvass in Church School	23
Hamborg, Ruth	Grundtvig's Church	345
Hermann, William	Cake Without Frosting (Children's Sermon)	199
Hertell, E. Sinclair	A Lutheran Liturgical Movement	9
Holden, J. Stuart	The Ministry of Christian Interpretation (Sermon)	239
Holmes, John Andrew	Pith and Point	212
Howard, D. Albert	The Under-Shepherd of the Flock	391

[I]

Icc, Orva Lee	"My Christ Was a Gambler" (Sermon)	545
---------------	------------------------------------	-----

[J]

Jackson, Warren E.	Hymn Book Dedication Ritual	101
Jeffs, H.	The Music of the Arvil (Children's Sermon)	401
Johnson, F. Ernest	Religion and Current Social Problems	315

[K]

Kauffman, Albert Wallace	A Mother's Creed	430
Keech, Finley	A Christmas Gift Service	128
Kernahan, A. Earl	The New Visitation Evangelism	40
Kleiser, Grenville	When You Get the Blues	39
	Pith and Point	264

[L]

Landers, Warren Prince	Shall We Subsidize Mendicancy?	532
Leach, William H.	A Study in Ministerial Unemployment	135
	Your 1935 Membership Class	177
	The First Paragraph	207
	The Prospect List	231
	The Minister's Personal Evangelism	281
	92% of Budget Raised by Mail	337
	Church Conducts Camp in City	393
	It's not the Big Things Which Split Churches	491
	The Editorial Construction of a Sermon	529
Leary, Kenneth S.	A Dozen Depression Commandments	600
Lenox, G. Merrill	Dont's for Dominies	176
	The Churches of the City of Lakes	493
Linger, O. Afton	Every Fifth Sunday Is Dollar Day	16
Lodge, J. Shenton	We Go to Church	577
Loverude, Otto R.	What the Unified Evening Service Has Done	285
Low, A. Ritchie	Country Church Offers Real Challenge	194

[M]

Matheson, George	Quiet Hour	595
McClure, M. P.	How to Get Started on What?	439
McElroy, Paul S.	The Source of Our Power	591
McGiffert, Jr., A. C.	A Son Looks at His Father's Faith	306
McKenzie, Gordon	Discounts Upward?	175
Martin, Bertha Rhea	The Ladies' Aid Owns This Church	343

Author	Title	Page
Mead, Frank S.	The Oxford Group—An Appraisal	563
Milbank, Elizabeth Palmer	A Memorial Garden	323
Morgan, G. Campbell	"Never Man So Spake" (Sermon)	287
Mott, John R.	How to Make the Past a Success	279
Murray, Alfred L.	Boys' and Girls' Days	375
Myers, James	Suggestions for Observing Labor Day	574

[N]

Newlin, Neal D.	The College Idea of Marriage	71
	Religion and Marriage	121
	Youth's Attitude Toward Sex	173
	How Religion Affects Sex Relationships	233
	A Marriage Forum on the Air	277
	The Spiritual Side of Romance	339
	Instruction in Sex	443
	Questions They Ask	567

[P]

Porkess, William	A Parishioner's Code	103
	A Parish Church Policy	568
Post, Meridien	It Is No Fun Retiring	276
	Recruiting New Members	533

[R]

Rees, Milton S.	The Lost Passion	527
Reid, James	Christ and Our Need (Sermon)	19
	God's Love for the World (Sermon)	125
	The Power to Love (Sermon)	501
Reisner, Christian F.	Religion Counts with these Leaders	179
Richardson, Norman E.	The Liturgy of Mental and Moral Health	171
	The Liturgy of Evangelism	225
Rings, W. Rufus	Church Stands by Stewardship	97
Roe, Charles G.	Moving Pictures (Hobby)	224
Rogers, William O.	An Ever-present Pastor's Manual	495
Royer, Paul L.	Boy Scouts	186

[S]

Scherer, Paul	The Challenge of the Christian Church	353
Scotford, John R.	A Successful Succession	75
	Life Begins at Forty—Perhaps	275
	When Large Givers Quit	531
Shake, B. Brooks	"I'll Fill a Pew"	73
Sharpe, D. R.	Vacant Pulpits and Christian Brotherhood	387
Shearman, Evan J.	Phonograph Records and Recording (Hobby)	388
Sheldon, Preston King	The Christian Flag	7

[A]

Title	Page
"Abolish War" Seals	460
Above These Voices (Drama)	26
After Easter What? (Editorial)	377
Anglo-Catholicism, a Criticism and a Rejoinder	397
Another Kleiser Contest	476
Another Minister Artist	84
Another Plan for Recording Attendance	50
Are Mysticism and the Social Gospel Incompatible?	424
Art of Letting Go, The	123
Artist in the Soul, The (Sermon)	293
As a Matter of Fact	480
As a Reporter Sees Dean Inge	153
Ask Dr. Beaven	43, 96, 202, 252, 360, 472
Atlanta Churches Go To Schools for Prospects	456
Automobile Is His Throne	592

[B]

Beer Fails Its Advocates (Editorial)	553
Bell & Howell Establishes 16 MM. Sound Film Rental Library	22
Belmont Plan Stirrs Southern Presbyterians	441
Benediction, The	422
Benedictions	500
Bible Distribution in Japan Helped by Broadcasting	102
Brightening Up the Poster	590
Boardwalk Conference, A	547
Book List—Sermon Identification Contest	136
Boy Scouts	186
Boys' and Girls' Days	375
Broadcasting Ethics (Editorial)	517
Broader Program for Pastor's Institute	469
Build a Bigger Life (Sermon)	237

[C]

Cake Without Frosting (Children's Sermon)	199
California Churches Conduct a Preaching Mission	530
Canaries Provide Recreation (Hobby)	284
Candlelight Service in Rural Church	127
Cantata of the Cross	572
Care of the Man Himself, The	11
Carols of the Nations	129
Catalog of Free Loan Films	133
Challenge of the Christian Church, The	353
Chautauqua's Offer to Ministers	515
Children's Book Week	12

Author	Title	Page
Sloan, W. Harold	Mary's Story	154
Speer, Robert E.	The Goodness and Severity of God	181
Stewart, Paul	Life of the Christian in Song	51
Street, Arthur L. H.	Transacting Church Business on Sundays	10
	Effect on Bequests when Churches Merge	90
	Church Officers' Personal Liability on Contracts	184
	A Vital Aspect of Church Pledges	234
	Trustees' Control of Church Party	278
	Church Mortgage Was Not Validly Executed	372
	Pastors' and Workmen's Compensation	496
	Are Pews Real or Personal Property?	566

Sturges, Paul	Church Quits the Selling Racket	565
	Effect on Bequests when Churches Merge	90
	Church Officers' Personal Liability on Contracts	184
	A Vital Aspect of Church Pledges	234
	Trustees' Control of Church Party	278
	Church Mortgage Was Not Validly Executed	372
	Pastors' and Workmen's Compensation	496
Sunday, William F.	In Everything Give Thanks	77

[T]

Terry, Ronald E.	Jewels to Crown the Worship Hour	100, 148, 286, 336, 536
Thomas, Milton	The Country Parson Makes His Paper	81
Tralle, Henry Edward	What Can Preachers Do About Religious Education?	13
	How to Avoid Mistakes in Church Building	389
	How to Avoid Mistakes in Church Building, Part II	444

[W]

Waghorne, A. Earle	I Build Organs	37
Ward, J. W. G.	The Care of the Man Himself	11
	The Minister's Problems	69
	The Art of Letting Go	123
	Some Perils and Pitfalls	227
	Summing Up	283
Westphal, Arnold Carl	The First War (Sermon)	17
	Hank the Samaritan (Sermon)	95
	The Empty Christmas Box (Sermon)	133
	Heart Failure (Sermon)	251
	The Sign on the Door (Sermon)	312
	Jesus—Rose of Sharon (Sermon)	362
	The Sunday School Hatch (Sermon)	459
Williams, H. L.	Church Leads Beautification Program	8
	The New Day	104
	Keeping them in Class	124
	The Invincible Church	150
	A Friendly Promotional Service	209
	A Country Church in the City	297
	This Preacher Was Not Through	317
	How Big Is Your World? (Youth Sermon)	511
	A Real Story of Pirate's Gold (A Story for Boys)	539
Williams, S. V.	My Hobby Is Tools	342
Wilson, P. W.	A List of Books for Lenten Reading	364
Wyle, Edwin	Some Preachers I Remember	499

INDEX BY TITLE

Title	Page
Christ and Our Need (Sermon)	19
Christian Flag, The	7
Christmas Daybreak Celebration	128
Christmas Gift Service, A	128
Chronological Key to Historical Fiction	196
Church Asks for Vigilant Forty	204
Church Conducts Camp in City	393
Church Fingers in the Public Purse (Editorial)	213
Church Has Crypt for Cinerary Urns	18
Church Leads Beautification Program	8
Church Management Institute	258
Church Mortgage Was Not Validly Executed	372
Church Officers' Personal Liability on Contracts	184
Church Publicity in the Daily Paper	475
Church Quits the Selling Racket	565
Church Social Workers Organize	18
Church Stands by Stewardship	97
Church Studies Transient Boys	42
Church Wheel, The	235
Churches Are Still Building (Editorial)	162
Churches Feature Bible Displays	134
Churches of the City of Lakes, The	493
Churches Show That They Can Take It (Editorial)	161
Churchman Fund, The	551
City Wide Drama Tournament, A	554
Class Meeting, The	310, 370, 414
Colgate-Rochester Divinity School to Erect New Buildings	549
Collapsible Altar Marks New Communion Set	425
College Idea of Marriage, The	71
Colleges Do Not Seek State Aid (Editorial)	377
Compensations (Editorial)	325
Conference Season at Northfield, The	38
Constitution and Democracy, The (Editorial)	553
Cooperatives Move Into Second Place in Gasoline Distribution in Minnesota	460
Corner Stone Opened	286
Correction, A (United Stewardship Council)	498
Country Church in the City, A	297
Country Church Offers Real Challenge—An Interview with Arthur W. Hewitt	194
Country Parson Makes His Paper, The	81

[D]

Daily Offering Envelope Helps Make Lenten Calendar	249
Days to Come (Drama)	568
Dedication of a Memorial Drinking Fountain, The	259
Dedication of a Pulpit Gown, The	311
Dedication of Private Communion Service	17
Dedication of Youth (Worship-Drama Service)	440
Discounts Upward?	175

154	Dr. Houghton Goes to Moody Bible Institute	94
181	Dont's for Dominies	176
	Doubt Diversified with Love (Sermon)	15
51	Down Go Interest Rates (Editorial)	265
	Dozen Depression Commandments	600

[E]

234	Easter Service of Worship and Drama	341
278	Editorial Construction of a Sermon, The	529
372	Effect on Bequests when Churches Merge	90
496	Electric Maps for DVBS	418
566	Empty Christmas Box, The (Sermon)	133
	Energy Hours, 10,917,316 (Editorial)	326
565	Ethical Code for Ministers and Congregations of the Church of the Brethren, An	320
90	Ever-Present Pastor's Manual, An	495
184	Every Fifth Sunday Is Dollar Day	16
234	Every Member Canvass in Church School	23
272		
496		

[F]

77	FERA Money and Denominational Colleges (Editorial)	429
	F. H. A. Helps Churches	366
536	Fagged Out Society (Editorial)	517
	Favorite Texts for Mid-Week Lessons	392
81	Filipino Students Want Bibles	176
	First Paragraph, The	207
13	First War, The (Sermon)	17
380	Four Hundred Years	515
444	Friendly Promotional Service, A	209
	From Easter to Pentecost (Editorial)	325
	From the Church Calendars	260
	From Their Abundance (Editorial)	110
	Fruits of Righteousness, The (Sermon)	405
37	Future of the Every Member Canvass, The (Editorial)	429

[G]

227	Games for Bible School and Home	348
283	Gentlemen, the King!	573
17	Godliness Is Gain	79
95	God's Love for the World (Sermon)	125
133	Gone to the Dogs (Hobby)	494
251	Good Friday Vesper Service, A	347
312	Goodness and Severity of God, The	74
362	Grenville Kleiser Offers Contest	181
459	Grundtvig's Church	345

[H]

104	Hank the Samaritan (Children's Sermon)	95
124	Heart Failure (Children's Sermon)	251
150	Here Is Genuine Cause for Alarm (Editorial)	378
209	Hiking, A Healthful Hobby	535
297	Hobby Idea Grows	206
317	Holy Communion, The	205
511	Holy Thursday Communion, A	292
539	Holy Thursday Communion by Candlelight	291
342	Home Service for Christmas Eve, A (Entire Family Participating)	130
354	How Big Is Your World? (Youth Sermon)	511
499	How Famous Men Spent the Festival	144
	How Religion Affects Sex Relationships	233
	How to Avoid Mistakes in Church Building	389
	How to Avoid Mistakes in Church Building, Part II	444
	How to Get Started on What?	439
	How to Make the Past a Success	279
	Hymn Book Dedication Ritual	101
	Hymns and Carols	133

[I]

19	I Build Organs	37
7	"I Charge You"	257
128	If Churches Were Subject to Business Codes (Editorial)	214
128	If I Were Building a Summer Program (Editorial)	481
196	"I'll Fill a Pew"	73
204	Illustrative Diamonds	44, 45, 98, 146, 198, 254, 314, 368, 420, 470, 546, 593
393	"I'm from the Church"—A Drama of the Every Member Canvass	229
213	In Everything Give Thanks	77
18	Installation of a Methodist Minister	203
8	Instruction in Sex	443
258	International Society of Theta Phi (Editorial)	266
372	Invisible Church, The	150
184	Invisible Church Movement, The	321
475	It Is No Fun Retiring	276
565	It's Not the Big Things Which Split Churches	491

[J]

554	Jeremiah (Sermon)	131
549	Jesus' Promise to Faith (Sermon)	451
425	Jesus—Rose of Sharon (Sermon)	362
71	Jewels of Cornelia, The (Drama)	395
377	Jewels to Crown the Worship Hour	100, 148, 286, 336
325	Jews and the Crucifixion, The (Editorial)	377
38	Judge Speaks on Church Debts, The (Editorial)	265

[K]

460	Keeping Them in Class	124
286	Key Is Getting Worn (Editorial)	599
498	Kilgen Announces New Small Organ "Petit Ensemble"	473
297		

[L]

249	Labor Day, Suggestions for Observing	574
569	Labor Day Message	579
259	Ladies' Aid Owns This Church, The	580
311	Lake Avenue's Service of Consecration	343
17	Life Begins At Forty—Perhaps	134
440	Life of Christ in Hymns, The	275
175	Life of the Christian in Song	318
		51

Liquor Drinking Increases (Editorial)	482
List of Books for Lenten Reading, A	364
List of Church Activities	54
Litany of Gratitude, A	201
Liturgical Material for Lincoln's and Washington's Birthdays	238
Liturgy for a Mid-Week Lenten Service	371
Liturgy of Evangelism, The	225
Liturgy of Mental and Moral Health, The	171
"Live While We Live"	42
Lost Passion, The	527
Love in Action (Sermon)	185
Lutheran Liturgical Movement, A	9

[M]

Magic Slate Helps Church School Interest	366
Manual of Ushering, A	497
Marriage Certificates	129
Marriage Forum on the Air, A	277
Mary's Story (Condensed from a Sermon)	154
Maybe the Presbyterians Started Something (Editorial)	52
Members Write on "My Church"	183
Memory Garden, A	323
Methods in Brief	298, 448
Miami Valley Bible Conference	516
Minister He Wanted, The (Editorial)	214
Ministers' Hobbies	186, 224, 284, 342, 388, 457, 494
Minister's Personal Evangelism, The	281
Minister's Problems, The	290, 307, 416, 468
Ministers' Vacation Exchange	489
Ministry of Christian Interpretation, The (Sermon)	239
More Publications Cease (Editorial)	52
More than Christmas Baskets	292
Mother's Creed, A	430
Mothers' Day Service in Worship and Drama, A	395
Mothers We Must Not Forget	403
Moving Pictures (Hobby)	224
Music of the Anvil, The (Children's Sermon)	401
"My Christ Was a Gambler" (Sermon)	545
My Fireplaces (Hobby)	457
My Hobby Is Tools	342

[N]

National Housing Act Loans for Churches	12
Nativity, The (Christmas Pageant)	119
"Never Man So Spake" (Sermon)	287
New Binding Lengthens Life of Hymnals	363
New Church Racket, A (Editorial)	378
New Day, The	104
New Form for Dedication of Pledges	12
New Marriage Certificates	12
New Presbyterian Publication (Editorial)	110
New Rural Book List Available	474
New Songs of Motherhood	386
New Stereopticon Lecture on the Bible	12
New Visitation Evangelism, The	40
Ninety-two Per Cent (92%) of Budget Raised by Mail	336
Northfield Conferences Season, The	417

[O]

One Good Turn	600
Oxford Group—An Appraisal	563

[P]

Palm Sunday Service in a Gothic Church, A	236
Parish Church Policy	568
Parishioner's Code, A	103
Parsonage Kitchen, The	479, 513
Pastors' and Workmen's Compensation	496
Personalized Funeral Service, A	149
Pews Real or Personal Property	566
Phonograph Records and Recording (Hobby)	388
Pith and Point	5, 212, 264
Printers' Ink Kinks	564
Planting Trees	82
Poll Congregation on War Resolutions	540
Postal Cards Bring Lenten Story	236
Power to Love, The (Sermon)	501
Prayer for Teachers	210
Preacher and Special Privileges, The	67
Preacher's Morning Prayer, A	502
Preacher's Wonderland, The (Editorial)	109
Preaching for a Year	228
Preaching Through Pictures	253
Promote Better Motion Pictures	536
Proposition To All Churches, A—A Promotion Scheme	174
Prospect List, The	231
Pulpitgrams	65

[Q]

Quarter Centennial Forward Program	340
Questions They Ask	567
Quiet Hour with George Matheson	595
Quotable Verse—5, 12, 14, 36, 44, 55, 62, 94, 96, 98, 99, 100, 105, 110, 128, 129, 144, 147, 152, 154, 158, 179, 194, 197, 198, 204, 206, 208, 289, 291, 292, 318, 338, 340, 367, 368, 385, 386, 388, 392, 420, 470, 532, 546, 547, 551.	

[R]

Raising the Church Debt	280
Real Story of Pirate's Gold, A	539
Recoil, Why Not Use	571
Recognition and Consecration Service for Church School Officers and Teachers, A	155
Recommended Christmas Plays and Pageants	143
Recruiting New Members—Plans Which Have Produced	533
Rediscovering Jesus	122
Redistribution of Energy (Editorial)	482
Religion and Current Social Problems	315
Religion and Marriage	121
Religion and Welfare Recovery Calendar	47
Religion Counts With These Leaders	179
Remarkable New Product, A	365
Repeal, Then Prosperity (Editorial)	430
Resurrection (Drama)	341

Title	Page
Sand Table Experience	256
Says That Churches Flee from Reality (Editorial)	214
Scholarship Teas Help Students	70
Scriptures for the "C. C. C." Camps	74
Seamless Robe, The (Sermon)	335
Sermon Contest Announcement	83
Sermon X-1	399
Sermon X-2	453
Sermon X-3	508
Sermon X-4	537
Sermon X-5	575
Sermons for the Year	78, 178, 290, 352, 423
Service Used for the Dedication of the Ploekhorst Picture, "Jesus Blessing Little Children," A	25
Seven Day Clock, A (Editorial)	161
Shall We Subsidize Mendicancy?	532
Sign on the Door, The (Sermon to Youth)	312
Signs of the Times, The—A Saint, a Scientist, and a Playwright	187
Social Values in Jewish New Year (Editorial)	213
Some More Church Rackets	474
Some Perils and Pitfalls	227
Some Preachers I Remember	499
Son Looks at His Father's Faith, A	306
Source of Power	591
Spiritual Side of Romance, The	339
Status of Parochial Schools in America, The	447
Step to Jewish-Christian Understanding, A (Editorial)	326
Stewardship Education Is the Answer (Editorial)	553
Stidgeresque	174
Study in Ministerial Unemployment, A	135
Successful Succession, A	75
Suggestion for Christmas Entertainment	158
Summing Up	283
Sunday School Hatch (Children's Sermon)	459
Sunday Schools in North America	298

Title	Page
Ten Useful Lists	83
They Say	56, 105, 156, 266, 376, 426, 516, 518, 552
Things I Would Like to Say Again (Editorial)	52
Third Annual Travels in the Psalm-Land	230
This Is Sermon X	349
This Plan Promotes Church School Attendance	296
This Preacher Was Not Through	317
This Is Not the Promised Land (Editorial)	599
This Seminary Has An Apprentice Plan (Editorial)	109
Three Men Trudging (Sermon)	223
Through the Eyes of an Englishman	92
Tithing Literature	20
To Lengthen the Church Year (Editorial)	265

INDEX OF BOOKS REVIEWED

Author, Title and Publisher	Page
Abel, Russell W.—Charles W. Abel of Kwato. (Revell)	249
Adams, J. McKee—Biblical Backgrounds. (Broadman Press)	35
Alleman, Herbert C.—The Old Testament, A Study. The New Testament, A Study. (United Luth. Publ. House)	412
Andrews, C. F.—Sadhu Sundar Singh. (Harper)	304
Appel, Joseph H.—Man Proposes, A Truce on Selfishness. (Revell)	193
Appleby, Rosalee Mills—The Queenly Quest. (Judson)	250
Appleton, E. R.—An Outline of Religion (Kinsey & Co.)	86
Atkins, Glenn—Preaching and the Mind of Today. (Round Table Press)	190
Atkinson, B. F. C.—Is the Bible True? (Revell)	301
Austin, Mary—Can Prayer Be Answered? (Farrar and Rinehart)	34

Author, Title and Publisher	Page
Bacon, Benjamin W. (Carl H. Kraeling, Editor)—The Gospel of The Hellenists. (Henry Holt)	300
Baile, A. S.—The Seven Last Words. (Bethany)	541
Ball, Elsie—Friends at Work. (Methodist Book Concern)	197
Barker, Leo Vaughn—Lay Leadership in Protestant Churches. (Association Press)	359
Barton, Geo. Aaron—Semitic and Hamitic Origins. (University of Pennsylvania Press)	89
Barton, Geo. Aaron—Christ and Evolution. (University of Pennsylvania Press)	243
Barth, Karl—God's Search for Man. (Round Table Press)	583
Bell, Bernard Iddings—Preface to Religion. (Harper)	504
Bell, W. Cosby—If A Man Die. (Scribner's)	361
Bennett, John C.—Social Salvation. (Charles Scribner's Sons)	585
Berdyaev, Nicholas—The Fate of Man in the Modern World. (Morehouse Publishing Company)	584
Biederwolf, Dr. W. E.—Whipping Post Theology. (Eerdman's)	85
Biederwolf, Dr. W. E.—The New Paganism. (Eerdman's)	300
Binder, Louis Richard—Modern Religious Cults and Society. (Gorham Press)	304
Boreham, F. W.—The Ivory Spire. (Abingdon)	89
Bowen, Trevor—Divine White Right. (Harper)	349
Bowie, Walter Russell—The Story of the Bible. (Abingdon)	195
Braun, Wilbur—You Can't Lose. (Eldridge)	141
Brewer, Clifton H.—Early Episcopal Sunday Schools, 1814 to 1865. (Morehouse)	465
Brewer, Reginald—The Delightful Diversion. (Macmillan)	465
Brightman, Edgar Sheffield—Personality and Religion. (Abingdon)	85
Brown, Charles R.—Have We Outgrown Religion? (Harper)	505
Brown, William Adams—The Church: Catholic and Protestant. (Scribner's)	503
Brown-Serman, Stanley and Harold Adye Prichard—What Did Jesus Think? (Macmillan)	409
Bruner, B. H.—Toward the Sunrising. (Cokesbury)	358
Buck, Oscar M.—Christianity Tested: Its Significance for Modern Missions. (Abingdon)	189
Burgess, Andrew—Unkulunkulu in Zululand. (Augsburg)	87
Burkhart, Roy A.—Thinking About Marriage. (Association Press)	464
Burnett, R. G.—Christ Down East. (Revell)	87
Burroughs, P. E.—The Grace of Giving. The Baptist People. Outline of Bible History. Old Testament Studies. (Baptist S. S. Bd.)	302
Butler, Smedley D.—War Is a Racket. (Round Table)	465
Butterfield, Oliver M.—Marriage and Sexual Harmony. (Emerson Books)	464
Buttrick, George Arthur—The Christian Fact and Modern Doubt. (Scribner's)	243

Title	Page
Too Many Appeals	68
Transacting Church Business on Sundays	10
Trustees' Control of Church Party	278
Two Deaths (Editorial)	110

Title	Page
Under-Shepherd of the Flock, The	391
Unified Sunday Morning Service, A (Editorial)	518
Uniform Date for Easter (Editorial)	162
United Stewardship Council Statistics, Issued for 1934	449
Universal Bible Sunday	130
Use of Church Property	466

Title	Page
Vacant Pulpits and Christian Brotherhood	387
Vital Aspect of Church Pledges, A	234
Vox Humana—Watchman	46

Title	Page
Waukegan Puts on a Practical Go-To-Church Campaign	289
We Must Help God	103
We Go to Church	577
What Can Preachers Do About Religious Education?	52
What Churches Are Looking For (Editorial)	52
What Cities of America Did He Visit? (Editorial)	162
What Did Happen?	241
What Is a Good Tract? (Editorial)	110
What the Unified Evening Service Has Done	285
When Large Givers Quit	531
"When Thou Passest Through the Waters"	21
When You Get the Blues	39
Whole Loaf, The	346
Why Does a Bank Endorse a "Back To Church" Movement?	209
With College Youth—A "Going Away to College" Service	308
World's Day of Prayer	326
World's Largest Tabular Bell Carillon	346
Would Your Church Welcome This Man?	428

Title	Page
Year's Preaching, A	120
Year's Sermon Topics, A	14
You Belong to the Best Paid Profession (Editorial)	326
"You Would, Would You?"	180
Your 1935 Membership Class—Now Is the Time to Organize It	177
Youth Stewardship Program, A	286
Youth's Attitude Toward Sex	173

Author, Title and Publisher	Page
Cadman, S. Parkes—The Prophets of Israel. (Macmillan)	89
Cairns, Frank—The Prophet of the Heart. (Harper)	505
Campbell, R. J.—The Story of Christmas. (Macmillan)	305
Carr, Mary Jane—Children of the Covered Wagon. (Crowell)	242
Case, Shirley Jackson—Makers of Christianity, from Jesus to Charlemagne. (Henry Holt)	137
Cave, Sydney—What Shall We Say of Christ? (Revell)	138
Cell, George Croft—The Rediscovery of John Wesley. (Holt)	462
Chalmers, Robert S.—Lessons on the Life of Our Lord Jesus Christ. (Morehouse)	413
Chappell, Clovis G.—Sermons on the Lord's Prayer and Other Prayers of Jesus. (Cokesbury)	88
Clark, Glenn—The Soul's Sincere Desire. (Little, Brown & Co.)	192
Clinchy, Everett R.—All in the Name of God. (John Day Co.)	247
Collier, Katherine Brownell—Cosmogonies of Our Fathers. (Columbia Univ. Press)	415
Corradini, Robert E.—Narcotics and Youth Today. (Alcohol Information comm.)	542
Corzine, J. L.—Looking At Learning. (Baptist S. S. Bd.)	302
Covert, William Chalmers—Editor. Handbook to the Hymnal (Westminster)	586
Craig, Clarence Tucker—We Have An Altar. (Abingdon)	193
Crawford, Julius Earl—Financial Recovery for the Local Church. (Cokesbury)	197
Curry, Bruce—Speaking of Religion. (Scribner's)	461
Cushman, Ralph S.—Dear Bob. (Abingdon)	139

Author, Title and Publisher	Page
Dahlberg, Edwin T.—Youth and the Homes of Tomorrow. (Judson)	87
Danielson, Frances W. and Jessie E. Moore—Three Years Old. (Pilgrim)	142
Dawson, Marshall—John Frederic Oberlin, A Protestant Saint (Willett, Clark)	303
Day, Albert Edward—Jesus and Human Personality. (Abingdon)	191
de Blois, Austen Kennedy—The Church of Today and Tomorrow (Judson Press)	31
Deitz, Archibald E.—Exploring the Deeps, Studies in Theology (Revell)	543
Denham, W. E.—The Comforter. (Revell)	504
Depew, Arthur M.—The Cokesbury Stunt Book. (Cokesbury Press)	36
Dobbins, G. S.—The School In Which We Teach. (Baptist S. S. Bd.)	302
Doran, George H.—Chronicles of Barabas. (Harcourt, Brace)	544
Douglas, Lloyd C.—Green Light. (Houghton, Mifflin)	413
Douglas, Paul F.—God Among the Germans. (Univ. of Penna. Press)	541
DuBose, Horace Mellard—Through Two Generations. (Revell)	462
Duncan, George S.—The Epistle of Paul to the Galatians. (Harper)	464

Author, Title and Publisher	Page
Eakin, Mildred Moody—Teaching Junior Boys and Girls. (Methodist Book Concern)	142
Elmore, Carl Hopkins—The Inexhaustible Christ. (Harper)	463
English, E. Schuyler—Studies in the Gospel According to Matthew. (Revell)	412
Evans, William—To the Empty Tomb from the Upper Room. (Eerdman)	355

[F]

Page	Author, Title and Publisher	Page
68	Fairchild, Hoxie Neale—Toward Belief. (Macmillan)	461
10	Fendrick, J. Lowry—These Troubled Times. (Whittingham)	411
278	Fiske, Charles—From Skepticism to Faith. (Harper)	192
110	Flickinger, Stephen L.—Christian Worship: Its Origin and Development. (Pres. Theol. Seminary)	91
391	Fosdick, Harry Emerson—The Secret of Victorious Living. (Harper)	357
518	Fox, H. W.—Tales from the Old Testament. (Harper and Brothers)	35
162	Frost, Bede—The Riches of Christ. (Macmillan)	355
449	Frost, Henry W.—The Second Coming of Christ. (Eerdman)	542

[G]

387	Garrison, Wilfred Ernest—Intolerance. (Round Table Press)	86
234	Gauss, Christian—A Primer for Tomorrow. (Charles Scribner's Sons)	26
46	Gavin, Frank (Editor)—Liberal Catholicism and the Modern World (Vol. 1, Belief) (Morehouse)	86
289	Gilkey, James Gordon—You Can Master Life. (Macmillan)	324
103	Goodspeed, Edgar J.—The Story of the Old Testament. (Univ. of Chicago Press)	140
577	Gosnell, Frank L.—The Commandments of Christ. (Revell)	411
13	Gowen, Herbert H.—A History of Religion. (Morehouse)	137
52	Gray, Herbert—About People. (Scribner's)	305
162	Gray, James M.—The Teaching and Preaching that Counts. (Revell)	541
241	Grime, William—Modern Methods in the Church School. (Round Table Press)	302
110	Griswold, Hervey Dewitt—Insights Into Hinduism. (Henry Holt)	190

[H]

531	Hall, Fred S. (Editor)—Social Work Year Book. (Russell Sage Foundation)	543
21	Hallesby, O.—The Christian Life. (Augsburg)	463
39	Hanzsca, William Thomson—The Presbyterians. (Westminster)	189
346	Haugan, Randolph E. (Editor)—Christmas: An American Manual of Christmas Literature and Art. (Augsburg)	141
209	Havner, Vance—By the Still Waters. (Revell)	193
308	Hawkes, Clarence—Doctor Thinkright. (T. Y. Crowell)	415
326	Hedley, George P.—The Christian Year. (Macmillan)	246
346	Herbert, P. C.—Christ Victorious	465
428	Hill, John L.—From Joshua to David. (Baptist S. S. Bd.)	302
120	Hill, William Bancroft—Chimham and His Khan. (Revell)	304
14	Hodgson, Leonard (Editor)—Radio Talks on Religion. (Morehouse)	192
326	Hoh, Paul J. and Fred Nolde—My Bible. (United Luth. Publ. House)	506
180	Holdcraft, Paul E.—Snappy Schemes of Church Finance. (Stockton)	506
177	Holt, Ivan Lee—The Return of Spring to Man's Soul. (Harper & Brothers)	32
286	Horton, Walter Marshall—Realistic Theology. (Harpers)	243
173	Hough, Lynn Harold—Vital Control. (The Abingdon Press)	33
89	Hough, Lynn Harold—The Church and Civilization. (Round Table)	410
505	Hoven, Victor E.—Shadow and Substance. (Bethany)	463
305	Howard, E. Lee—My Adventure Into Spiritualism. (Macmillan)	542
242	Hoxie, Evelyn—Good Times Christmas Book. Jolly Holly Christmas Book. High School Christmas Book. (Eldridge)	141
137	Hsieh, Tehyi—Our Little Manchurian Cousin. (L. C. Page & Co.)	250
133	Huggenik, Theodore—The Approach to Jesus. (Augsburg)	89
462	Huntley, Geo. A.—Oriental Windows. (Judson)	250
413	Hutton, John A.—Finally, with Paul to the End. (Harper)	412

[I]

137	Inge, W. R.—Vale. (Longmans, Green)	190
192	International Council of Religious Education and Federal Council of Churches—Bibliography on Education in Family Life, Marriage, Parenthood, and Young People's Relationships.	464

[J]

192	Jacks, L. P.—The Revolt Against Mechanism. (Macmillan)	137
247	Jefferson, Charles E.—Like a Trumpet. (Harper)	139
415	Jennens, Mary—Men Who Stood Alone. (Morehouse)	248
542	Jenney, Ray Freeman—Speaking Boldly. (Revell)	358
302	Johnson, Alvin W.—The Legal Status of Church-State Relationships in the United States. (Univ. of Minn. Press)	544
586	Johnson, F. Ernest—Economics and the Good Life. (Association Press)	359
193	Johnson, F. Ernest—The Church and State. (Abingdon)	584
197	Jones, Edgar Dewitt—The Pulpit Stairs. (Bethany)	299
461	Jones, E. Stanley—Christ's Alternative to Communism. (Abingdon)	503
139	Jones, J. D.—Morning and Evening. (Harper)	462
	Jones, Mary Alice—The Church and the Children. (Cokesbury)	505
	Jordan, G. Ray—Faith That Propels. (Cokesbury)	300

[K]

87	Keller, Adolf—Religion and Revolution. (Revell)	85
142	Kernahan, A. Earl—Great Sermons on Evangelism. (Cokesbury)	138
303	Kernahan, A. Earl—Great Sermons for Growing Disciples. (Revell)	139
191	Kerr, Hugh Thompson—After He Had Risen. (Fleming H. Revell Company)	31
31	Kirkland, Winifred and Frances—Girls Who Became Artists. (Harper)	91
	Kitchen, V. C.—I Was a Pagan. (Harper & Brothers)	34

[L]

543	Landis, Benson Y.—Must the Nation Plan? (Association Press)	247
36	Leach, William H.—Sermon Hearts from the Gospels. (Cokesbury Press)	30
302	Leach, William H.—Prize Sermons. (Cokesbury)	299
544	Leach, William H. and J. W. G. Ward—Special Day Sermons. (Cokesbury Press)	583
413	Leavell, L. P.—Some Learning Processes. (S. S. Bd. Southern Bapt. Convention)	248
541	Lehmann, Walter—The German Soul. (Der deutschen Seele frommer Jahreslauf)	356
462	Lenski, R. C.—The Interpretation of St. John's Gospel. The Interpretation of the Acts. (Lutheran Book Concern)	244
464	Leonard, Adna Wright—Decisive Days in Social and Religious Progress. (Abingdon)	585
	Lewis, Edwin—A Christian Manifesto. (Abingdon Press)	85
142	Lewis, John—The Windows of the Soul. (Eyre & Spottiswoode, London)	137
463	Liddell, Henry George and Robert Scott—A Greek-English Lexicon. (Oxford Univ. Press)	413
412	Lundberg, George A.—Leisure: A Suburban Study. (Univ. of Columbia Press)	91
355	Lunn, Sir Henry S.—The Secret of the Saint. (Macmillan)	85

[M]

Page	Author, Title and Publisher	Page
585	Mathews, Basil—The Jew and the World Ferment. (Friendship Press)	585
139	McCall, Oswald W. S.—The Gods of Men. (Harper)	139
585	McAfee, Cleland B.—The Foreign Missionary Enterprise and Its Sincere Critics. (Revell)	585
32	Macartney, Clarence E.—Ancient Wives and Modern Husbands. (Cokesbury)	32
244	Macdonald, Duncan Black—The Hebrew Literary Genius. (Princeton Univ. Press)	244
139	Mackay, H. F. M.—Followers in the Way. (Macmillan)	139
504	MacLeod, Malcolm J.—Seen from my Pulpit. (Revell)	504
541	Mancisidor, Jose—The Voice of the Mexican Revolution. (Editorial Integrales, Jalapa, Vera Cruz)	541
191	Masselink, William—Sermons on the Commandments. (Zondervan)	191
324	Mathews, Basil—The Story of Jesus, A Book for Young People. (Harper)	324
247	Mathews, Shailer—Christianity and Social Progress. (Harper)	247
503	Mathews, Shailer—Creative Christianity. (Cokesbury)	503
189	McGiffert, Arthur Cushman—Christianity as History and Faith. (Scribner's)	189
506	McLennan, John W.—A New Guide to Christian Discipleship. (Revell)	506
463	Mead, Frank S.—250 Bible Biographies. (Harper)	463
189	Mecklin, John M.—The Story of American Dissent. (Harcourt Brace)	189
246	Meland, Bernard Eugene—Modern Man's Worship. (Harper)	246
88	Merrill, William Pierson—We See Jesus. (Harper)	88
583	Miller, Raphael Harwood—Who Lives in You. (Bethany Press)	583
292	Moffatt, James—His Gifts and Promises. (Scribner's)	292
309	Moore, Hight C.—From Pentecost to Patmos. From Bethlehem to Olivet. (Baptist S. S. Bd.)	309
32	Morgan, G. Campbell—The Gospel According to John. (Fleming H. Revell Company)	32
244	Morgan, G. Campbell—Hosen—the Heart and Holiness of God. (Revell)	244
587	Morton, H. V.—In the Steps of the Master. (Dodd, Mead & Co.)	587
87	Munro, Harry C.—Christian Education In Your Church. (Bethany)	87

[N]

543	N. S. D.—The Venture of Belief. (Revell)	543
506	Nolde, Fred and Paul J. Hoh—My Bible. (United Luth. Publ. House)	506
140	Norlie, O. M.—The Translated Bible. (United Luth. Publ. House)	140
506	Norman, R. J. (Illustrator)—Scenes from the Life of Christ, King James Version. (Augsburg)	506

[O]

36	Olivier, Edith—Alexander the Corrector. (Viking Press)	36
33	Orr, John—English Deism: Its Roots and Its Fruits. (Wm. B. Eerdmans)	33

[P]

301	Patterson, Harriet-Louise H.—How to Understand Your Bible Better. (W. A. Wilde)	301
31	Peck, William George—Christianity and the Modern Chaos. (Morehouse Publishing Co.)	31
587	Peffley, W. E.—Paying the Church Debt. (Evangelical Publishing House)	587
141	Perkins, Jeanette E.—Others Call It God. (Harper)	141
355	Perry, James DeWolf (Editor)—The Revealing Christ. (Harper)	355
357	Petty, Carl Wallace—Today's Jesus. (Judson)	357
411	Phillips, Harold C.—Sails and Anchors. (Judson)	411
586	Pilgrim Hymnal. (Pilgrim Press)	586
90	Pitman, Walter B.—More Power to You. (Simon and Schuster)	90
142	Pontius, Myron Lee—When Sorrow Comes. (Cokesbury)	142
410	Poteat, Jr., Edwin McNeill—Jesus and the Liberal Mind. (Judson)	410
461	Price, George McCready—Modern Discoveries Which Help Us To Believe. (Revell)	461
302	Price, J. M.—Personal Factors in Character Building. (Baptist S. S. Bd.)	302

[R]

586	Ray, T. B.—Southern Baptists in the Great Adventure. Sunday School Board of the Southern Baptist Convention	586
355	Reese, Ed J.—Christ Speaks From Calvary. (Cokesbury)	355
88	Rice, Merton S.—The Distinction of the Indistinguished. (Abingdon)	88
193	Richards, George W.—Beyond Fundamentalism and Modernism. (Scribner's)	193
34	Roberts, Richard—That Strange Man Upon His Cross. (The Abingdon Press)	34
544	Roth, Joseph (Tr. by Moray Firth)—The Antichrist. (Viking)	544
586	Rodeheaver, Joseph N. and Ruthella—Junior Youth Hymnal. (Rodeheaver)	586
409	Russell, A. J.—Their Religion. (Harper)	409
583	Russell, Elbert—Chapel Talks. (Cokesbury Press)	583

[S]

305	Sangster, W. E.—God Does Guide Us. (Abingdon)	305
587	Saunders, Kenneth—The Heritage of Asia. (The Macmillan Company)	587
543	Scarborough, L. R.—Products of Pentecost. (Revell)	543
464	Schapiro, B. A. M.—Word Studies in the Old Testament (Vol. 1) (published by the author)	464
358	Scherer, Paul E.—When God Hides. (Harper)	358
461	Scott, Ernest Findlay—The New Testament Idea of Revelation. (Scribner's)	461
413	Scott, Robert and Henry George Liddell—A Greek-English Lexicon. (Oxford Univ. Press)	413
305	Scott, Sir Walter—Guy Mannering. (Thomas Nelson)	305
245	Seebach, Julius F.—The Path of Protestantism. (Round Table Press)	245
189	Seesholtz, Anna Groh—Friends of God. (Columbia Univ. Press)	189
299	Shannon, Frederick F.—Christ Eternal. (Revell)	299
584	Shaw, Albert Avery—Life At Its Best. (Harper)	584
299	Shoemaker, Samuel L.—The Gospel According to You. (Revell)	299
303	Silcox, Claris Edwin and Galen M. Fisher—Catholics, Jews and Protestants. (Harper)	303
244	Simms, F. Marion—The Bible from the Beginning. (Macmillan)	244
411	Simpson, Hubert L.—Testament of Love. (Abingdon)	411
504	Simpson, James Young—The Garment of the Living God. (Scribner's)	504
542	Sizoo, Joseph R.—The Way of Faith. (Harper)	542
197	Smith, Cecil Daniel—Administering the Young People's Department of the Local Church. (Pilgrim Press)	197
586	Smith, Henry G. Weston—The Pastor at Work in Religious Education. (Judson)	586
505	Smith, Robert Seneca—New Trails for the Christian Teacher. (Westminster)	505

Author, Title and Publisher	Page
Snowden, James H.—Snowden's Sunday School Lessons, 1935. (Macmillan)	195
Spencer, F. A.—Beyond Damascus. (Harper)	137
Stabler, W. Brooke—Without Compromise. (Univ. of Penna. Press)	411
Stafford, Russell Henry—Religion Meets the Modern Mind. (Round Table Press)	299
Stanbury, Walter Albert—Victories of the Cross. (Cokesbury) ..	355
Stock, Harry Thomas—Young People and Their Leaders. (Pilgrim) ..	142
Storr, V. F.—Do Dead Men Live Again? (Fleming H. Revell Co.) ..	33
Strain, Frances Bruce—New Patterns in Sex Teaching. (Appleton-Century)	508
Strickland, Arthur B.—The Great American Revival. (Standard Press)	140

[T]

Tarbell, Martha—Tarbell's Teacher's Guide 1935. (Revell)	195
Thackeray, W. M.—Henry Esmond. (Thomas Nelson)	305
Thompson, Frank Charles (Editor)—The New Chain Reference Bible (Kirkbride Bible Co.)	193
Thayer, Earl H.—The Symphony of Life in D Minor. (First Congregational Church, Cleveland, Ohio)	586
Tindall, William York—John Bunyan, Mechanick Preacher. (Columbia Univ. Press)	303
Torrey, Charles Cutler—The Four Gospels. (Harper)	301
Torrey, R. A.—The Gist of the Lesson. (Revell)	195
Turnbull, H. Clay & Doak S. Campbell—When Do Teachers Teach? (Baptist S. S. Bd.)	302
Turnbull, Agnes Sligh—Old Home Town. (Revell)	90

[V]

Van Keuren, Floyd—Outfitting for Spiritual Marriage. (Morehouse)	543
Van Kirk, Walter W.—Religion Renounces War. (Willett, Clark & Co.)	246

[W]

Author, Title and Publisher	Page
Wallace, Archer—Deeds of Daring. (Harper)	304
Wallis, Louis—God and the Social Process. (Univ. of Chicago Press)	409
Ward, J. W. G.—The Refiners' Fire. (Harper)	299
Ward, J. W. G. and William H. Leach—Special Day Sermons (Cokesbury Press)	583
Wasson, Mata—Everybody's Game Book. Commencement Week Activities. (Eldridge)	141
Wayne, Friscilla and Wayne Sprague—Bachelor House. (Eldridge) ..	141
Weatherhead, Leslie D.—Psychology and Life. (Abingdon)	361
Weatherspoon, J. B.—The Book We Teach. (Baptist S. S. Bd.) ..	302
Weber, Herman C. (Editor)—Yearbook of the Churches (1935 Association Press)	506
Weston, Sidney A. and S. Ralph Harlow—Social and Religious Problems of Young People. (Abingdon)	302
Westphal, Arnold Carl—Junior Surprise Sermons with Handmade Objects. (Revell)	248
Wicks, Robert Russell—The Reason for Living. (Scribner's)	324
Williams, Michael—The Catholic Church in Action. (Macmillan) ..	246
Wilson, Jesse R.—I Am A Christian. (Student Volunteer Movement)	504
Wood, Leland Foster—Foundations of Happiness in Marriage. (Roger William Press)	464
Woods, Edward S.—What Is This Christianity? (Harper)	409

[Y]

Yonan, Isaac Malek—The Beloved Physician of Teheran. (Cokesbury Press)	36
--	----

INDEX OF ILLUSTRATIVE DIAMONDS

[A]

Title	Page
Afraid of Sanity	546
Appeal of the Cross, The	419
Are the Children Safe?	470
Are We On God's Side?	254
Arriving Through Jesus	134

[B]

Before the Age of Prejudice	18
Best Reason for Immortality, The	368
Best That Is in Us, The	254
Beware of Secret Faults	593
Bridge of Love, A	198
Building a New World	421
Backed by the Universe	316
Beauty of Right Deeds	313
Before It Is Too Late	313
Being and Having	313

[C]

Call of Christ, The	236
Careless with Spiritual Treasure	198
Child's Right to God, A	546
Christ for Every Age	146
Christian Spirit Makes a Difference, The	360
Christian Training	470
Christians Who Retire	44
Christmas Giving	146
Christ's Faith in Us	261
Christ's Wounds	316
Church and Town Hall	52
Church That Is Wanted, The	136
City of Friends, A	44
Conversion a Climax	316
Cost of the Priceless Pearl, The	546

[D]

Debtor To All Men, A	41
Devotion To a Cause	254
Do We Witness?	470
"Does Jesus Live Here?"	209
Doing God's Will	78
Duty and Feeling	318

[E]

Enduring Satisfactions	470
Example and Redeemer	242
Experience of Christ, The	158
Eyes of a Fool, The	421

[F]

Face Like All Men's Faces, A	496
Fact of Christ, The	546

[G]

Gang in the Reverse, A	420
Getting After War	200
God Loves Me	201
God's Cure for Broken Lives	313
Good Friday Service, A	369
Good Work Well Done	594
Gratitude for Unbroken Safety	98
Gratitude in Action	99
Great Ages, The	99
Greater than Words	363

[H]

Title	Page
Have We Lost Everything?	594
Having Something or Being Something?	155
Heaven in This Life	313
High Road, The	421
How is Your Appetite?	594
How Tolstoy Found God	147
Hunger for God, The	534

[I]

"I Have Called You Friends"	470
Identification with Christ	376
If Death Is the End	368
Ignored Resources	198
In Spite of Restrictions	200
Is Religion An Escape?	198
"It Can Be Done"	99
"It Is Not Enough"	309

[J]

Jesus, Our Leader	50
-------------------------	----

[L]

Lincoln's Sterling Character	254
Little Or Big Interests?	101
Look Higher	44
Looking for God	255
"Love Thinketh No Evil"	255

[M]

Many Sided Christ	568
Master Keys, The	100
Meaning of Friendship, The	201
Meeting Criticisms	254
Meeting Unfair Criticism	147
Men Need the Gospel	179
Mind Controlled By God, A	234
Missing the Spirit	252
Modern Hedonism	18
Modern Monk, The	254
Moments of Insight	546
Moral Demands of Christianity	198
Mother's Faith, A	420

[N]

Need of Love and Faith, The	199
Need of Quiet, The	146
Need of Quietness, The	313
Need of Relaxation	492
New Body for the New Life, A	368
New Incentive for Work, A	44
New Motive for Business	593
"No Dead March"	458
No Respector of Persons	44
Not Death, but Life	348
Nothing To Offer	255

[O]

Only One Support Great Enough	152
Our Spiritual Resources	589
Outward and Inward Life	313
Overcoming a Failing	45
Overcoming Evil with Evil	593

[P]

Title	Page
Paying a Debt	99
"Peace of a Great Discovery, The"	214
Pernicious Movies	146
Picturing One's Job	593
"Planted by the River"	313
Power of Laughter	198
Power of Positive Life, The	44
Power Through Christ	178

[R]

Real Trouble	574
Recovering Nervous Poise	146
Religion An Opiate?	470
Religious Unity	421
Repeating Christ's Life	199

[S]

Secret of Real Life, The	546
Secret Ravages of Sin	421
Sense of God, The	146
Sharing in Creation	102
Shrine of the Soul, A	528
Silent Suffering of Our Lord	419
Small Living	309
Source of Enrichment, A	470
Speaking from Experience	41
Spiritual Companionships	199
Spiritual Depression, A	24

[T]

Testing of Suffering, The	404
Testing Question, A	313
Thanking God	98
Thanksgiving in Adversity	98
That Is Man?	261
The Last Judgment	571
"They That Take the Sword"	44
"Thou Art Peter!"	155
Thrill in Religion, A?	209
"Towering O'er the Wrecks of Time"	546
True Gratitude	99
True Wealth	420
Two Gifts of Jesus, The	547
Two Kinds of Mothers	420
Two Realists	421

[U]

Unruled Faith Vanishes	45
Use of Leisure, The	84
Use Your Leisure	568

[W]

War on War, The	150
Way Out of Our Troubles, The	471
We Must Keep Growing	146
What Christ Wants of Us	136
What Lies Beyond Death?	368
What of the Future?	456
What the Church Lacks	261
What the Cross Symbolizes	368
When God Is Glad	49
When Prayer Is Worthy	156
Where God Dwells	41
Why Celebrate Easter?	366
Within Sight of Immortality	368
World Was Made Flesh, The	146
"World Needs an Emperor, The"	408

Page
304409
299

583

141

141

361

302

506

302

248

324

246

504

464

409

36

Page

99

214

146

593

313

198

44

178

574

146

470

421

199

546

421

146

102

528

419

309

470

41

199

24

404

313

98

98

261

571

44

155

209

546

99

420

547

420

421

45

84

568

150

471

146

136

368

456

261

368

49

156

41

368

368

146

408